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Musleh Mau'ood Edition

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AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as]

Canada's Foreign Minister, Mr. John Baird MP (top, right) and His Excellency, Gordon Campbell, the Canadian High Commissioner to the UK (top, left) visiting Hadhrat Mirza Masroor Ahmad [abna], the World Head of the Ahmadiyya Muslim Community at the Fazl Mosque in London.

An educational and spiritual monthly publication

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ
الْخُلْدِ وَ مُلْكٍ لَّا يَبْلٰى ۝ فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا
وَ طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۛ وَ عَصٰٓى اٰدَمُ رَبَّهٗ
فَغَوٰى ۝

But Satan whispered evil suggestions to him; he said, ' O Adam, shall I lead thee to the tree of eternity and to a kingdom that never decays?' They both ate thereof, so their inherent weakness became expressed to them. So they started covering themselves with the leaves from the garden. And Adam disobeyed his Lord and deviated from the path. (20:121-122)

Commentary:

There exists in the world no such tree as 'the tree of eternity'. The 'tree', as mentioned here and elsewhere in the Qur'an, was a certain family or tribe from which Adam was bidden to keep aloof because its members were his enemies.

As a result of acceptance by Adam of Satan's suggestions a split occurred among his people which caused him much distress and mental anguish. Adam and Eve discovered that by acting upon the evil suggestions of Satan, they had made a grievous mistake and had involved themselves in great trouble. The verse does not mean that their weakness became known to other people but that only Adam and Eve themselves became conscious of it.

Waraq also meaning young lads of a community (Lane), the verse purports to say that as Satan had succeeded in causing a split in Adam's community and some of the morally weak members had gone out of its fold, Adam gthered together the youth and other righteous and good members of the community and with their help began to recognize his people. According to the Bible, Adam used fig leaves (Gen. 3:6,7), which in the language of visious signify young righteous and pious people.

Al-Hadith

عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُ قَالَ كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ اِذْ نَظَرَ اِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لاَ تُضَامُّوْنَ فِيْ رُؤْيَتِهٖ فَاِنِ اسْتَطَعْتُمْ اَنْ لاَّ تُغْلَبُوْا عَلٰى صَلٰوةٍ قَبْلَ طُلُوْعِ الشَّمْسِ وَ صَلٰوةٍ قَبْلَ غُرُوْبِهَا فَافْعَلُوْا ـ

Hadhrat Jarir bin 'Abdullah[ra] relates: "We were sitting with the Holy Prophet[saw] when he looked at the moon which was the 14th night's moon and said, 'You will surely behold your Lord as you are beholding this full moon without anything blocking your view. Therefore, if you want it then do not neglect the Prayer before sunrise and the Prayer before sunset, if you can.' "

(Bukhari kitabuttauhid warrad 'alal jahmiyyah bab qaulallah wajuh yauma'idhin nazirah ila rabbiha nazirah)

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰه عَلَيْهِ وَ سَلَّمَ اِنَّ اللّٰهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ عَلٰى صُوْرَتِهٖ ـ

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "Allah, the Most Honored and Glorious has created Adam in His own Image."

(Musnad Ahmad, Vol. 2, p 323)

SAYINGS OF THE PROMISED MESSIAH[AS]

RECOGNIZING A TRUE RELIGION

In order to recognize a true religion it is necessary to look at three matters. In the first place, one must see what is the teaching of a religion concerning God. That is to say, what does a religion state with regard to the Unity, power, knowledge, perfection, greatness, punishment, mercy and other attributes of the Divine. . .

Secondly, it is necessary that a seeker after truth should inquire what does a religion teach with regard to his own self and with regard to human conduct. Is there anything in its teaching which would disrupt human relationships, or would draw a person into courses which are inconsistent with modesty and honour, or would be contrary to the law of nature, or would be impossible to conform to or carry out, or make it dangerous to do so. It would also be necessary to see whether some important teaching needed to control disorderliness has been left out. It would also be necessary to discover whether a religion presents God as a Great Benefactor with Whom a relationship of personal love should be established and whether it lays down commandments which lead from darkness into light and from heedlessness to remembrance.

Thirdly, it is necessary for a seeker after truth to satisfy himself that the god presented by a religion should not be one who is believed in on the basis of tales and stories and resembles a dead being. To believe in a god who resembles a dead being, belief in whom is not by virtue of his having manifested himself but is due to one's own good faith, would be to put him under an obligation. It is useless to believe in a god whose powers are not felt and who does not himself make manifest the signs of his own existence and life.

[Naseem-e-Dawat, Roohani Khaza'in, Vol. 19, pp. 373-374]

The religion that claims to be from God must show signs of being from God and should bear the seal of God, which should attest to the fact that it is from God. Islam is such a religion. That God Who is hidden is known through this religion and manifests Himself to the true followers of this religion. A true religion is supported by the hand of God and through such religion God manifests Himself that He exists. The religions that depend entirely upon stories are only a form of idol worship. Such religions do not possess the spirit of truth. If God is alive as He was, and speaks and hears as He did, there is no reason why He should continue to be silent as if He does not exist. If He does not speak in this age, then equally and certainly He does not hear either. In other words, He is now nothing. That religion alone is true which demonstrates that God hears and speaks in this age also. In a true religion, God attests to His existence through His speaking.

Search for God is a difficult matter. It is not an affair of worldly philosophers and wise men. Observation of the heavens and earth only leads to the conclusion that although orderliness indicates that the universe should have a Creator yet it is not proof that such a Creator in fact exists. There is a great deal of difference between ought to be and is. The Holy Qur'an is the only book that sets forth His existence as a fact and not only urges the seeking of God but makes Him manifest. There is no other book which makes manifest the Hidden Being.

[Chashma-e-Masihi, Roohani Khaza'in, Vol. 20, pp. 351-352]

IN THE NAME OF ALLAH, THE GRACIOUS, EVER MERCIFUL

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PRESS RELEASE

CANADA'S FOREIGN MINISTER CALLS ON HEAD OF AHMADIYYA MUSLIM *JAMA'AT* IN LONDON

Yesterday, Canada's Foreign Minister, John Baird MP, visited the World Head of the Ahmadiyya Muslim *Jama'at,* Hadhrat Mirza Masroor Ahmad at the Fazl Mosque in London. His Excellency, Gordon Campbell, the Canadian High Commissioner to the UK and other members of staff were also present at the meeting which lasted around forty minutes.

During the meeting, the Foreign Minister mentioned how the Canadian Government was in the process of setting up an 'Office of Religious Freedom' and sought the views of His Holiness about how such an Office should function. In response, His Holiness explained that Islam taught that every person should be free to practice his religion openly and without fear of discrimination. He said that irrespective of religious differences, all members of a society should live together with a spirit of unity, peace and tolerance and that this was what the Office of Religious Freedom should strive to achieve throughout the world.

His Holiness spoke about the persecution faced by the Ahmadiyya Muslim *Jama'at* in various countries, most notably in Pakistan. Speaking about the situation there, he said, that quite apart from religious persecution, the community were deprived also of their basic civic rights. His Holiness said:

"In Pakistan all Ahmadi Muslims are denied their basic rights. We are unable to call ourselves Muslims or use Islamic terms. My name is Masroor, but in Pakistan if somebody calls me this, then that person can be arrested and punished. Thus such laws that persecute and curtail basic rights must be changed. It is essential that religious views should not impact or interfere with Government policies."

The Foreign Minister said that he was very concerned whenever he heard of such matters and it was against such systematic persecution that Canada envisioned the Office of Religious Freedom to act. He said that he believed that where religious freedom existed, there other rights would naturally develop.

His Holiness also used the meeting to praise Western efforts to promote religious freedom and he said that in particular Canada deserved praise for this. He said that the efforts of the Canadian government to promote integration and religious tolerance had led to the Fourth *Khalifa* of the Ahmadiyya Muslim *Jama'at* to once remark that he hoped the entire world would become like Canada. In response the Foreign Minister said that Canada truly valued the benefits of having a relatively open immigration system. His Holiness mentioned that when he last visited Canada in 2008, he was very grateful that Prime Minister Stephen Harper attended the opening of the Ahmadiyya Muslim *Jama'at's* new mosque in Calgary and indeed the Prime Minister even delayed his departure for an international summit in Japan so that he could take part in the event. His Holiness also informed the Foreign Minister that the Holy Qur'an taught respect for all religions to such an extent that Muslims have been ordered to not only protect their own mosques but to protect *all* places of worship, whether they be churches, synagogues or temples.

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on February 18, 2011 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

In his Friday sermon Hazoor[aba] gave a discourse on the prophecy of 'Musleh Mau'ood' (Promised Reformer). A few days ago the Missionary-in-charge UK, Ataul Mujeeb Rashed Sahib wrote to Hazoor[aba] that this year completes 125 years of the prophecy of Musleh Mau'ood, the letter suggested that Hazoor[aba] may give a Friday Sermon on the subject. Hazoor[aba] said initially he was not inclined to this but later decided to give a discourse on the subject. Hazoor[aba] decided because the prophecy is not personal to any one as such, rather it is to do with the second phase of Islam and is in fact a prophecy of the Holy Prophet[saw]. Where there is freedom to hold conventions, Ahmadis get to hear about the prophecy but in Pakistan Ahmadis cannot hold religious conventions and the new generation there, as well as the newcomers may not be familiar with the subject. It is possible that some others have also not felt inclined towards this subject but now feel interested, therefore Hazoor[aba] felt it important to explain the subject.

The Promised Messiah[as] had prophesied that God will grant him a son who would be the Promised Reformer and will have many qualities. However, this prophecy was preceded by the prophecy of the Holy Prophet[saw] 1400 years ago: 'Isa son of Mary will descend, then he will get married and offspring will be born to him.' In another *Hadith* the Holy Prophet[saw] said: 'What will your condition be when the advent of Isa, son of Mary will take place, who will be your *Imam* and will be from among you.' He also said, 'Whoso among you lives shall meet Isa, son of Mary, who will be the 'Judge' and the 'Arbiter' and will break the Cross and kill the swine'. Hazoor[aba] explained that although the details of this prophecy, which is associated with the second phase of Islam, came through the Promised Messiah[as] but it is based on what the Holy Prophet[saw] said 1400 years ago and this prophecy is not meant to highlight the Promised Messiah[as], rather, it is a sign of glory of his master, the Holy Prophet[saw] and is to promote and raise the banner of the Holy Prophet[saw]. The supportive signs for the Promised Messiah[as] are in fact meant to heighten the splendour of the Prophet[saw] that there is a Living God of Islam and a living Prophet[saw].

Ahmadiyyat is not separate from Islam and there is no greater and truer ardent devotee of the Prophet[saw] than the Promised Messiah[as]. He has written extensively on the singular admiration and regard he had for the Prophet[saw]. Any discourse, any writing of the Promised Messiah[as] revolves around God, the Holy Qur'an and the Holy Prophet[saw]. He told the world that today if there is any living religion, it is Islam and if there is any living Prophet, it is the Holy Prophet[saw] through whom one finds God, today if there is a perfect Book, free from any interpolation is the Holy Qur'an which gives the truthful knowledge of faith and when read with sincerity, it purifies. This is the thought-process with which the Promised Messiah[as] filled us and gave our hearts and minds the spiritual knowledge that today the living Prophet is the Holy Prophet[saw] who guided us to have a direct connection with God, to dispel darkness of hearts and form a connection between God and man. This great and ever-living Prophet[saw] connected his followers to God 1400 ago and does so today with the same freshness. When the time came for the fulfilment of *Surah Al-Jumu'ah*, the love of the servant with his master became a source of bringing faith back from the Pleiades and the earlier-ones were connected with the latter-ones as explained in verse 2 of *Surah Al-Jumu'ah.*

Hadhrat Abu Huraira[ra] relates *the Hadith* in this reference: 'One day we were sitting with the Holy Prophet[saw] when *Surah Jumu'ah* was revealed. I asked the Holy Prophet[saw], 'who are the people to whom the words 'And among others from among them who have not yet joined them', refer. Salman, the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet[saw] put his hand on Salman and said, 'if faith were to go up to the Pleiades, men from these people would surely find it'.

Even before his claim to be the Messiah, the Promised Messiah[as] worked diligently and assiduously for the service of Islam. When God revealed to him that he was the *Mujaddad* (reformer) he had a poster printed in both English and Urdu and proclaimed, 'God has appointed me the *Mujaddad* of this century and I have been assigned the task of proving the truthfulness of Islam to the entire world.' He also said that he had been spiritually entrusted with all the excellences of Isa, son of Mary. He challenged all world religions to debate the truthfulness of Islam with him. Although this created a tremor among difference religions but no one took this challenge on. A priest called Swift and Lekh Ram appeared willing but incidents that followed showed that theirs was mere pretence. The details of all this can be found in our *Jama'at* literature and cannot be mentioned here.

The Promised Messiah[as] worked on proving Islam's excellence over other religions but in particular his work stopped the spread of Christianity. He wished to perform a *Chilla* (a spiritual exercise entailing prayer in seclusion for 40 days). For this purpose, Divinely guided, he went to Hoshiarpur in January 1886. God granted him many glad-tidings as a result of this *Chilla*. One of these was the prophecy of Musleh Mau'ood which he published on 20 February 1886. It was also published as a supplement of magazine 'Riyaz e Hind'. The prophecy said: 'God Almighty, the Lord of Honour and Glory, Merciful, Benevolent, Exalted, Who has power to do all that He wills (glory to be Him and exalted be His name) has vouchsafed to me the following revelation:

"I confer upon thee a sign of My mercy according to thy entreaties and have honoured thy prayers with acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy and nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, so that the superiority of Islam and the dignity of God's Word may become manifest unto the people, so that truth may arrive with all its blessings and falsehood may depart with all its ills; so that people may understand that I am the Lord of Power and do what I will and so that they may believe that I am with thee, so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger, Muhammad, the chosen one, on whom be peace, may be confronted with a clear Sign and the way of the guilty one may become manifest.

Rejoice, therefore that a handsome and pure boy will be bestowed upon thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised by grandeur, greatness and wealth. He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah, for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four. It is Monday, a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

Thy house will be filled with blessings and I shall perfect My favours onto thee and thou wilt have a large progeny from blessed women some of whom you wilt find hereafter, and I will cause a great increase in your progeny and bless it; but some of them will die in early age and thy progeny will spread greatly in different lands. Every branch of thy collaterals will be cut off and will come to an end through childlessness, if they do not repent. Their houses will be filled with widows and God's wrath will descend upon their walls. But if they turn to God, He will turn to them in mercy. God will spread thy blessings about and will revive through thee a house that is ruined and will fill a fearful house with blessings. Thy progeny will not be cut off and will flourish to the end of days. God will maintain thy name with honour till the day when the world comes to an end, and will convey thy message to the ends of the earth. I shall exalt thee and shall call thee to Myself, but thy name will never be erased from the face of the earth. It will so happen that all those who seek to humiliate thee and to cause thee to fail and wish to ruin thee will be frustrated and will die, being brought to naught. God will bestow every success upon thee and will grant thee all that thou dost desire. I will cause an increase of thy true sincere friends and will bless their lives and their properties and they will grow in number, and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. God will not forget thy supporters and will not overlook them and they will have their reward according to the degree of their devotion. Thou art to me as the Prophets of *Bani Israel*. Thou art to me as my Unity. Thou art of me and I am of thee. The time is approaching, indeed it is near, when God will put thy love in the hearts of Kings and nobles, so much so that thy will seek blessings from thy garments. O you who deny and oppose the truth, if you are in doubt concerning My servant, if you deny the grace and bounty that I have bestowed upon him, then produce some true sign concerning yourselves like this Sign of mercy, if you are truthful. But if you are unable to produce it, and be sure you will never be able to produce it, then be mindful of the Fire which has been prepared for the disobedient, the liars and the transgressors.'

[Ahmadiyyat Renaissance of Islam, pp. 36 – 38]

Hazoor[aba] said the prophecy described 52 qualities the son would have. The particular aspect of the prophecy of the Holy Prophet[saw] that the Messiah will have offspring was that the offspring will have qualities that will safeguard religion. The year in which Mirza Bashir-ud-din Mahmood Ahmad was born was the year in which, through Divine command, the Promised Messiah[as] took his first *Bai'at* and the Community was formed. Hazoor[aba] enumerated the 52 qualities found in the prophecy, for example: 'Sign of power, mercy and nearness to Me', 'Sign of grace and beneficence', 'characterised by grandeur, greatness and wealth' etc. Hazoor[aba] said each of these signs can be discussed as a separate topic of a speech. Upon reflection, if we observe the 52 years of the *Khilafat* of Hadhrat Musleh Mau'ood[ra] we note each one of these qualities emerging. All the details are in the literature of the *Jama'at*.

Hazoor[aba] said when the prophecy was published Lekh Ram used very uncouth language in response and had his own poster published with slanderous wording. His terrible ending is known to all. Similarly, Christian priests as well as some Muslims reacted in a disparaging, negative light. In response the Promised Messiah[as] had another poster published in which he said, 'This is not only a prophecy, it is a grand heavenly Sign, which God Almighty has shown for demonstrating the truth and greatness of the gentle and compassionate Prophet, Muhammad, the chosen one, peace and blessings of Allah be on him and his people.'

The 52 year long era of *Khilafat* of Hadhrat Musleh Mau'ood[ra] proved that he did indeed grow 'rapidly in stature'. He established the name of Islam around the world by forming overseas missions, the Community did not have much economic means in those days but it did spread around the world. The Holy Qur'an was translated in different languages and the administrative structure of the Community, was made by Hadhrat Musleh Mau'ood[ra], which is operational to this day and could not be improved. The auxiliary organisations were also made in those times. Each task was a proof of his intelligence. His commentary of the Holy Qur'an and other scholarly works are a proof of 'filled with secular and spiritual knowledge'.

Hazoor[aba] said he wished to explain that the Promised Messiah[as] always considered this son of his as Musleh Mau'ood. However, Hadhrat Musleh Mau'ood[ra] did not call himself proof of this prophecy unless and

until God informed him of this. He experienced this through a long dream, accompanied by a vision and a revelation. It was in 1944 when he made the announcement to the world that he indeed was the manifestation of the prophecy of Musleh Mau'ood.

Next Hazoor[aba] cited tributes given to Hadhrat Musleh Mau'ood[ra] by people outside our Community. These included Maulwi Samiullah Khan Farooqi, Arjand Singh, Khawaja Hassan Nizam Dehlwi, Abdul Majeed Sadiq, Maulana Abdul Majid. These tributes were varied in nature, some acknowledged different aspects of the truthfulness of the prophecy of Musleh Mau'ood and recognised his huge achievement in gaining freedom for the people of Kashmir, others praised his depth of spiritual knowledge and insight which is evident in his commentary of the Holy Qur'an.

Hazoor[aba] said Hadhrat Musleh Mau'ood[ra] wrote and indeed gave oratory on a whole range of subjects, from the religious, spiritual to economic etc. and impressed one and all. He was 'Musleh Mau'ood' and God had sent him to reform. In the 52 year era of his *Khilafat* apart from his Friday sermons, he wrote numerous books and delivered countless addresses. All these make up a great scholarly and spiritual treasure. The *Fazle Umer* Foundation, which was formed after his passing away, has been in the process of publishing his mammoth works. Directly addressing the *Fazle Umer* Foundation Hazoor[aba] said they need to gather pace and conclude the task of these publications because this needs to be followed by translating these works in other languages. Hazoor[aba] told them that other departments were busy translating the books of the Promised Messiah[as] and it was the obligation of *Fazle Umer* Foundation to handle the works of Hudhrat Musleh Mau'ood[ra]. As his books are not translated in different languages some people have plagiarised his works.

Regarding the prophecy of Musleh Mau'ood, Hazoor[aba] said it should be remembered that it is not simply about the birth of one person who accomplished great works. The reality of this prophecy will be brighter still when there will be people among us to take this task forward, that is the task for which the Promised Messiah[as] came and in support of which God declared Khalifatul Masih II[ra] to be Musleh Mau'ood. It is our task to try and be '*Musleh*' in our own spheres and spread Islam with our knowledge, our word and our deed. We should pay attention towards reformation of the self, reformation of our children and reformation of society. We should try our utmost to spread the message in the world, the font of which was the Holy Prophet[saw]. If we spend our lives with this consideration, we will be honouring the dues of Musleh Mau'ood Day, otherwise ours will be hollow speeches. May God enable us to do so.

Next Hazoor[aba] announced that he would lead funeral Prayer of Qanita Orchard Sahiba, wife of the late Maulana Bashir Ahmad Orchard Sahib, who passed away on 16 February at the age of 81. She was the granddaughter of Dr. Khalifa Rasheedud Din Sahib and was the niece of *Umme* Nasir, first wife of Khalifatul Masih II[ra]. She was very regular in her Prayers and keeping Fast, had a simple nature and was steadfast and thankful, she cared for the disadvantaged, was hospitable and had great love for *Khilafat*. She was sincere, had great trust in God and had served shoulder to shoulder with her *Waqfe Zindagi* husband. She served *Lajna* Scotland for a long period and always made efforts for the education and training of *Lajna* and *Nasirat*. She was a *Moosia* and leaves behind two daughters and three sons. Hazoor[aba] said he knows four of her children are in the forefront of *Jama'at* work. Her late husband, Bashir Orchard Sahib accepted Islam during military service, he came into Ahmadiyyat in 1945 and dedicated his life (*Waqfe Zindagi*) in 1946 and had the privilege to be the first English missionary. Hadhrat Musleh Mau'ood[ra] personally chose his wife. Qanita Orchard Sahiba served the *Jama'at* most sincerely along side her husband. May God grant her forgiveness and grant her a place in Paradise of His pleasure and grant her family steadfastness.

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THE PROPHECY CONCERNING THE BIRTH OF A SON

One of the prophecies revealed to the Promised Messiah and Mahdi[as] by God Almighty was that He would bestow on him a son who would be a sign of Allah's Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. This prophecy was fulfilled in the person of Hadhrat Mirza-Bashiruddin Mahmud Ahmad[ra], his eldest son from his second wife, Hadhrat Nusrat Jahan[ra]., who became the second *Khalifah* on March 14, 1914 at the age of 25. Therefore, he was also known as Hadhrat Musleh Mau'ood, the Promised Reformer. The background of the prophecy is as follows:

In 1885, some Hindus of Qadian wrote a letter to Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi[as]. asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in the affirmative.

Hadhrat Ahmad undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. He published a handbill on February 20, 1886 from Hoshiarpur, detailing the revelation from God in the form of a prophecy. It was published in "*Riyad-e-Hind*" newspaper dated 1st of March 1886 as a supplement to the newspaper. The exact words of the prophecy which has been fulfilled word by word in the person of Hadhrat Khalifatul Masih II[ra] are as follows:

THE GREAT PROPHECY OF MUSLEH MAU'OOD

Following is the prophecy given by God Almighty to the Promised Messiah[as] commonly known as the Prophecy of Musleh Mau'ood, regarding an illustrious son with many wonderful qualities which were fulfilled in the person of Hadhrat Mirza Bashiruddin Mahmood Ahmad[ra], who later became the second Khalifa of the Jama'at Ahmadiyya. (English translation by Chaudhary Muhammad Zafrulla Khan[ra])

In the announcement of February 20, 1886, the Promised Messiah[as] says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My Mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My Acceptance through My Mercy and have blessed this thy journey (of *Hoshiarpur* and *Ludhiana*). A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O Victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that they may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one[saw] may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emanuel and Bashir. He has been invested with a Holy Spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's Mercy and Honor have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart,

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ
وَالْعَلَآءِ كَأَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His Pleasure. We shall pour Our spirit into him and he will be sheltered under the Shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

وَكَانَ أَمْرًا مَّقْضِيًّا

(19:22)

The words beginning with: A handsome and pure boy; and ending with: He who comes from Heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named *Fadl* in the revelation.

(Green announcement,Roohani Khaza'in,Vol. 2, p. 21 footnote, Tabligh-e-Risalat, Vol. I, p. 141; Tadhkirah (English Translation), Muhammad Zafrulla- Khan[ra], pp. 85-86)

The prophecy was published on February 20, 1886 in the form of a leaflet on ordinary paper. Later on, the Promised Messiah and Mahdi[as] printed another leaflet on March 22, 1886 in which he mentioned, on the basis of Divine revelation, that the Promised Son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter, Ismat. She was born on 15th April 1886. Ignorant people ridiculed at it. Later, a son was born on August 7, 1887 but he died on November 4, 1888. He was named Bashir Ahmad and has become known as *Bashir Awwal* (Bashir, the first). At the death of this son once again the opponents raised a lot of hue and cry. They strongly challenged the truth of this prophecy and rejected it all together.

At this point, the Promised Messiah and Mahdi[as] wrote a small leaflet on December 1, 1888. It was entitled, "*Haqqani Taqreer Ber Waqi'a Wafat Bashir*". In this, he explained the true meaning of the prophecy and declared very emphatically that come what may, the Promised Son will be born within the stipulated period of nine years from the date of its first pronouncement, i.e., February 20, 1886.

This leaflet which reiterated the glad tidings of the birth of the Promised Son, was printed on green papers and was most appropriately named and is generally known as "*Sabz Ishtihar*" (Green leaflet), i.e. December 1, 1888..

According to the original prophecy, by the Grace of Allah, the Promised Messiah and Mahdi[as] was blessed with a son on the 12th of January 1889 about whom he was told by Allah that this was the Promised Son. Thus, the prophecy was fulfilled most magnificently.

Birth of a son, named Mirza Bashiruddin Mahmood Ahmad about whom the Promised Messiah[as] was told that he is the son through whom the prophecy was going to be fulfilled, i.e., January 12, 1889.

('Ataul Mujeeb Rashed, Imam, London Mosque, The Ahmadiyya Gazette USA, February, 2002, p. 6 and March-April, 2009, p. 32,)

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MUSLIMS: VICTIMS OF EXTREMES

Hadhrat Mirza Bashirud Din Mahmood Ahmad, Khalifatul Masih II[ra]

Fundamental beliefs apart, great changes have taken place in the everyday life of the Muslims. They have become fond of extremes. Some of them advocated complete casualness as far as religious duties and works were concerned. It was quite enough, that one should profess belief in the *Kalima*: 'There is no God but Allah and Muhammad is His Prophet.' after this profession one was free to do and live as one liked. The Holy Prophet[saw] was their intercessor. If there were no sinners, for whom would the Holy Prophet[saw] intercede?

Others thought that religious ordinances were only a means to an end, like the boat which carries one to the shore. Those who had found God had no further use for religious ordinances. These were intended for those who had to complete the journey.

Still others thought that religious duties had been ordained as external symbols of internal states. When the Holy Prophet[saw] appeared in Arabia, the Arabs were savage and primitive. Their minds and spirits were also savage, primitive, and immature. Therefore an emphasis on external performances—ablutions, prayers, prostrations, fasts, etc.—was necessary. Now mankind had advanced. Their understanding had also advanced, so the external formalities were no longer necessary. If a man is clean, if he remembers his God, is mindful of the needs of the community, serves the poor, is moderate in eating and drinking, takes part in patriotic activities, and so on, he does as much as he is required to do as a Muslim. His Prayers, fasts, *Zakat* and *Hajj* are now the good and prudent things he does.

Other Muslims went to the other extreme. They thought that to attain salvation it was necessary for Muslims to follow the example of the Holy Prophet[saw] to the minutest detail. If, for instance, the Holy Prophet[saw] used a certain form of dress, it was the duty of the Muslims to use the same kind of dress. The Holy Prophet[saw] wore long hair, then long hair had to be worn by Muslims, and so on. Some Muslims thought that the Holy Prophet[saw] had no right to teach anything by way of religious duties. The Holy Qur'an contained everything which God required of man. Anything beside this was false and futile. The Holy Prophet[saw] as a human being could not add anything to what God had taught.

Still others placed excessive reliance on certain scholars or doctors of religion. These authorities, they thought, had said the last word on questions of beliefs and works. Our duty was to obey, and obey without question.'

These were the larger beliefs and works in which Muslims had deviated from the true teachings of Islam. When we turn to details, we come across even more dangerous digressions into un-Islamic ways. Some Muslims branded as *Kufr* the learning of languages other than Arabic, English for instance. Some thought learning modern science was inimical to true faith. On the other hand, some among Muslims deny some of the clear teachings of the Holy Qur'an, about the taking of interest for instance. According to the Holy Qur'an, the taking of interest is like going to war against God (2:280). Yet the taking of interest is said to be lawful and permissible.

In details of Prayers, fasts, obligatory charity, rules of inheritance and other matters, irreconcilable differences existed between the various schools. The true teaching of Islam had become completely confused. Sometimes small and minor points were fancied to be fundamental. Those who proposed to think of certain details in a different manner were censured. Should a Muslim raise his index finger while reciting the part of the *Kalima*, 'I bear witness', etc., he had to lose that finger. If Muslims said, *Ameen*' loudly while praying in congregation, they had their mouths filled with dirt and dung. The practical life, like the life of belief, had deteriorated through deviations, disagreements and extremes of various kinds.

Hadhrat Mirza Sahib[as] reformed the practice of life of Muslims also. He pointed out that indifference to prescribed religious duties was wrong and led to ruin. One could not sin deliberately and expect intercession by the Holy Prophet[saw] on the Day of Judgment. The Holy Prophet's[saw] intercession was for those who did their utmost to avoid sin. Intercession was to help them over weaknesses and lapses which occurred in spite of an effort to avoid them. Intercession was not for sinners. The privilege of intercession had been awarded to the Holy Prophet[saw] to put down sin, not to promote sin.

Abudiyat or *Shari'at*?

Thus Hadhrat Mirza Sahib[as] demonstrated that the object of human life was *Abudiyat,* absorption of Divine attributes of imitation of His character, and not *Shari'at*, the observance of prescribed laws of external duties. What God had commanded, we must indeed observe and do. But closeness to God was an infinite process. We could be closer and closer to Him, yet not quite reach Him; so that we could never think that closeness has been achieved, that there was nothing more to be done. The prayer taught in the *Surah Al-Fatihah* — 'Thee only do we worship' and 'Thee only do we ask for guidance to the straight path' -- had to be repeated many times a day by every Muslim. It had to be repeated even by the Holy Prophet[saw] who repeated it up to his death. He also repeated other prayers contained in the Holy Qur'an, such as, 'O my Lord, increase me in knowledge' (20:15). Closeness to God and insight into His nature are of infinite dimensions, closer and closer to completion but never quite completed. Not even the Holy Prophet[saw], to say nothing of ordinary believers, could think that praying had become redundant. Those who think so can have no conception of the Infinity of God. God is like a limitless ocean. One can never hope to cross it. To think so is to offend God.

Similarly Hadhrat Mirza Sahib[as] pointed out that the object of human life and of human aspirations lay in practicing the teachings of Islam. These teachings keep in view the needs of all times and of all levels of culture. The spiritual advance of man necessitated a due observance of the teachings of Islam, of practical ordinances as well as theoretical beliefs. It was wrong to think they were meant for a bygone age, that their interest now lay in their history. The teachings of Islam had everlasting value. They could not be replaced by anything else.

Hadhrat Mirza Sahib[as] also taught that human activities are of two kinds. One kind consists of prescribed acts of worship and of preferred ways of doing things. The other kind consists of modes, methods, or manners favored by a community or nation. The Holy Prophet[saw] displayed in his person and in his example both kind of activities,. He carried out the different forms of worship which were to become part of the daily life of a Muslim. He also demonstrated ways of doing things which he would prefer to other ways. But the Holy Prophet[saw] also observed the modes and manners of his time, his community and his race. The latter were no part of Islam, Islam could not be conceived in terms of any community, nation, race or group. It had to be conceived in universal human terms. To compel Muslims to adopt the ways and modes which the Holy Prophet[saw] adopted as an Arab or as a *Quraish* was cruel and un-Islamic. In such matters even the Companions of the Holy Prophet[saw], his devoted contemporaries, did not conform to a single pattern. They observed their individual ways and fashions, but did not accuse one another of being un-Islamic.

Hadhrat Mirza Sahib[as] also refuted the idea that as the Holy Prophet[saw] was a man like other men, Muslims owed obedience only to God not to the Holy Prophet[saw]. Against this, Hadhrat Mirza Sahib[as] taught that Prophets are endowed with a special understanding of the Word of God. Insight into Divine purposes, which Prophets have, can be acquired by nobody else. The interpretation of Divine purposes is a prerogative of each Prophet. Not to recognize this subverts true faith.

Hadhrat Mirza Sahib[as] also corrected the belief that any good man can be held up as an authority and as the last word on the subject of religious belief and duty. True there are men who are incapable of judging for themselves. For their convenience it seems pardonable and even necessary that they should appoint as their leaders

those men whose personal piety, purity, and insight in religion are superior to their own. But this does not relieve individual Muslims of their responsibility to judge all questions for themselves and to find their own answers to those questions. Muslims who are endowed with knowledge and understanding cannot offer blind, unquestioning obedience to anyone else. Those who are blessed with knowledge are duty-bound to act in accordance with their knowledge and judgment of what the Holy Qur'an and the *Hadith* have to say on any given subject.

Hadhrat Mirza Sahib[as] exposed the absurdity of extending the scope of religious teaching unnecessarily. Religion is concerned with the moral and spiritual advance of man. Its prohibitions and its commands do not apply beyond a given point. A knowledge of languages, for instance, is a useful acquisition. All languages have in some sense been created by God. A language could be acquired or not, according as it serves or does not serve a given purpose. Not only is it not a sin to acquire proficiency in useful languages, it is necessary to do so. Some languages are useful for the propagation of religion. The acquisition of such languages is an act of spiritual merit.

Hadhrat Mirza Sahib[as] strongly prohibited the receiving of interest. He taught that this prohibition of Islam was full of wisdom. Muslims could not take it lightly and compromise with it for the sake of small worldly gains.

Hadhrat Mirza Sahib[as] also taught that religious teachings are of two kinds. They are either principles or details of principles. Principles have been laid down in the Holy Qur'an with them no disagreement is possible. It is open to everybody, however, to try and understand their meaning and their scope. Details of principles, on the other hand, are also of two kinds. The first is details which have been settled by the Holy Prophet[saw] himself; maybe he ordered certain things to be done in certain ways and prohibited other ways of doing the same things. In such details, Muslims are bound to act as they have been commanded to do by the Holy Prophet[saw]. The second is details which can be understood in different ways. Sometimes we have more than one version of how the Holy Prophet[saw] did a certain thing. It may also be that in such details Muslims since the very earliest times have acted in different ways. In such matters the obvious duty of Muslims is tolerance. They can choose their own way of doing those things but must tolerate ways different from their own. Other ways were as well sanctioned by practice as the ways preferred by them. The different ways must be considered right and proper and equally sanctioned. If the different ways had not been sanctioned by the Holy Prophet[saw], how could one section of companions adopt one way and another section another way of doing the same thing? The truth of the matter is that human individuals are very different from one another. They therefore act in different ways in certain matters.. Keeping in view this important fact of human nature. The Holy Prophet[saw] permitted a variety of ways of carrying out the same duties. He himself may have adopted different ways for doing the same thing. He did this in order to show that human nature was variable, that not only did different individuals. do the same thing in different ways on different occasions. Raising the two hands at the time of *Takbir* in the course of the daily Prayers had to be understood and tolerated in the light of this fact of human nature. It is known that that the Holy Prophet[saw] himself sometimes raised and sometimes did not raise his hands at the time of *Takbir*. The same applies to the saying of '*Ameen*' in a congregation. Some members of the congregation said the '*Ameen*' loudly, some not. The Holy Prophet[saw] accepted both practices. Folding the arms while standing in Prayer could also be done in different ways. It seems that the Holy Prophet[saw] himself or the Companions folded their arms, now nearer the waist, now higher up. Again, variety was permitted. Within limits one could choose to do as one liked. But someone who chose to do a certain thing in a certain way need not object to another doing the same thing in a different way. The other was free to do the same thing in his own way. By laying down and restating all the wise provisions of Islam, Hadhrat Mirza Sahib[as] resolved many disagreements between sects and put an end to many controversies among them. These controversies related to details of doing certain things. Rid of these disagreements and controversies, Muslims of our time can go about their religious duties with the dignity and freedom of the Companions of the Holy Prophet[saw].

(Invitation to Ahmadiyyat, pp. 182-187, 1980.)

Majlis e Irfan of Hadhrat Musleh Mau'ood[ra]:

WHY AND HOW THE CREATION HAS BEEN CREATED

Translated By Arifa Haleem

A non-member of the Ahmadiyya Muslim Community asked the following question:

Question: I do not understand, why and how God Almighty created the creation?

Answer: Such type of questions and their origin is actually due to a lack of understanding that there are separate ways to comprehend everything. God Almighty in the Holy Qur'an says: Enter every house through the door. It shows that there are separate methods to understand everything. If you want to understand the yellow and red color, then you can understand only through the eyes. You cannot do this through the nose or ear. If you want to know about the taste then that can be done only through the tongue and not by the eyes. In the same way if you want to know about the high and low sound, you cannot do it through the tongue. It can be done by the ears. Then there are some such things that have nothing to do with senses i.e., they cannot be known by them. For example, there are some such things that by deliberating the arguments related to them, their results are obtained through the brain. Then there are some such things which are based on the internal senses, for example, the attributes of God Almighty. Their foundation cannot be laid on the visual eyes. Then there are some such things, that no obvious source is available to understand them but their effects are considered, e.g. electricity which has not been confined and it is present throughout the world but it cannot be detected through eye or ear and it manifests through its effects.

Similarly, there are many kinds of powers which can be detected through their effects but their reality cannot be known. Thus the more anything is subtle its means of detection also go on becoming more subtle. This discussion about God i.e., what is the relationship between God and the creation and how God Almighty created the creation, means if a human being finds out these facts then he himself can create the creation. The person who finds out how to make a watch, he himself can make a watch. It is not possible that in spite of having full knowledge of a thing, that thing cannot be made. If the nature of a thing is known in the real sense then we can make it too.

So if it is known how God Almighty has created the creation and of which thing it has been made of then we will have the power to create the creation. However, neither we have any concern with it nor it is our purpose. A thing exists in the world, means we exist and it is also clear that we have some responsibilities. So there is no need to know how and of what thing God Almighty has made us. Every person by thinking over his own self can know about his responsibility. It is mentioned in the Holy Qur'an: بل الانسان علٰی نفسہٖ ...

When any objection is raised against some person, then he immediately starts replying back. It shows that he understands his responsibility. The matters which *Shari'a* in reality has declared forbidden and unlawful, when they are attributed to the human beings then they immediately start replying back e.g. *shirk* (associating something with God Almighty). The Christians and the Hindus practice *shirk* but when they are objected upon that you practice *shirk* then they immediately start saying, "We do not do this. We see the manifestation of God in the idols and in Jesus Christ" Then God Almighty explained this main thing that whenever an objection is raised against a human being, he immediately starts replying back. So it shows that he understands his responsibility. The more excuses he offers, the more he has the sense of responsibility.

When every person has the responsibility then it is clear that responsibility does not come on its own but someone else is there to assign the responsibility. It has to be agreed that there exist some other Being who has bestowed the responsibility upon the human beings. There is no need to know this thing, how God Almighty has

bestowed the responsibility upon the human beings. There is no need to know this thing, how God Almighty has created the human beings.

Now if a human being says, "Can I be successful or not in some noble deed and spiritual progress i.e., can I attain my purpose in the future or not?". Even for this, there is no need to indulge in the discussion of how and from which thing a human being has been created. It is also clear about the future objective. Mostly, the people fear about the theory of evolution but actually it proves a magnificent fact. If in the process of development from the basic particle, this development has ended at the stage of human being, then it was known that there is some existence whose purpose was to create a human being out of this development.

He went on developing and He did not stop this development at other stages till He created a human being and became happy that a creation that uses the brain has been created. When the human being was born, His developing work ended. So the issue of evolution itself tells that the purpose of God Almighty was to create a human being. Now we see the human beings that whoever is clever among them, he wants to bring change in the world. Someone wants to bring change in the field of politics, someone in the society, someone in industry, and someone in trade. It shows clearly, this human being whom the evolution of the world declared its own purpose, he has set another purpose for himself and is now engaged in achieving it but he does not get satisfaction and assurance. When he solves one issue, then another issue comes out of it and then he becomes busy to solve the other one.

In short, there is no such stage in academic advancement which has minimized the questions but every stage gives rise to more questions. It shows that in this struggle the human beings did not get the objective. So as the world is making more progress, then instead of the elimination of the sects, they are increasing more in number. This shows that the real purpose of life cannot be attained through this way, because if it could be attained through this way then the human beings due to their struggle could have become closer to it but day by day they are going farther and farther away. It is a proof of this thing that the objective of human being does not lie in the research of nature but there is another way out for it and that is, we see such persons who from the very beginning have been saying, "the thing which the human beings are searching for in water, air and fire, we have found it". This is the thing that we see not only in these claimants but along with them in those also who have been busy in material thing that search work before them. They say that we have found the purpose of human life.

One of the groups says that we are still searching for it and the other group says, "We have solved that problem for which we are searching for". They are called the insects of the world and the worldly people. Those people who say that they have found the purpose, they are declared insane. Now we have to see who is closer to the truth, and who is treading on the real path that is the path of success. The people who have engaged themselves in material research and deny the words of other group, we see about them that the method they have adopted is not the method to find God Almighty because the human being cannot find God Almighty through these senses and apparent means. This can be traced from the effects. The existence of God Almighty is hidden, if such sources are discovered by which it can be known that God Almighty exists, then there is no need for the human being to indulge himself in such questions as how God Almighty created him. It does not matter whatever way He created the creation. If the sources for achieving the objective are known then it is sufficient for Him. Those people who have a claim of finding God Almighty, they have been presenting observation and observation is such a thing that it leaves no doubt behind and as compared to it the academic research does not have any importance. The comfort of the self has been given preference over all the things of the world but regarding knowledge about the health there is not any doctor who can say that there is cure for every disease or cure for any disease definitely exists.

It is said quinine is a very effective medicine in malaria but there exist many people for whom quinine is not beneficial in malaria. Anyhow, even in this era of knowledge, nothing up to this time has definitely been solved, but all the links of spiritual claims have been observed and that which becomes exception is by itself confined i.e., it has already been pre-determined that at such and such place there will be an exception. So the group that claims that it has seen God Almighty is a group of Prophets. As compared to them, in every period of time

philosophers tried their best but they were never successful. This is not the case, that the group of philosophers happened to be there only in that very time and not earlier but there have been such people in every age, who in their own times, in the same way have been declaring the people before them as illiterates and inferior to them in academic research, just as the philosophers of the present time do. These two things have been observed in every era. The people of this era, on the one hand, say that the people of previous ages were pious but now the evil has spread out and on the other hand, they say that people of olden ages were illiterate but now the knowledge has reached at the highest stage of advancement. People of every era have been saying these things about the previous people, and both of these theories are seen in every era. Religious people declare the previous ones pious and see evil in the people of their own times. The worldly people declare the former people as illiterates and they consider themselves scholars whereas these are comparative things and this cycle goes on. Even in former times, the philosophers existed and in the times of the Holy Prophet[saw] such people were also present.

Therefore, the commentators write about some of their questions that they are beyond the comprehension. So, even at that time, such people were there and they confronted but failed and Islam overpowered them i.e., they themselves became Muslims. One of the pupils of Abu Ali Sina said about him "In reality you were capable of being a prophet, the philosophy you explain nobody else can do that." At that time, he did not answer, but one morning in the winter season when it was intense cold he said to the same student, 'It is a pond and jump into it." The pupil said, "What is the matter with you that you are ordering me to jump into the pond?" He said that you said about me that I deserved to be a Prophet, but to whom God Almighty had chosen as a Prophet, he ordered to do more difficult tasks than this one and no one made excuses, but you refused to obey me even for such a minor thing." From the academic point of view, we see that those who said, "We have seen God Almighty", they got such a strength and power that even the whole world could not confront them. Though the human weaknesses can also be seen in them, but they are also the proof of their truthfulness, because they tell that the power of their confrontation and of becoming successful is not their own but it comes from another Existence. If there were a few examples like this then it could be considered a chance, but that are a series of examples which continue, and the number of such people reached up to many hundred thousand. They were successful everywhere and their enemies failed. They everywhere showed such a moral perfection, that even the enemies acknowledged it. This type of community cannot be refuted about which even the enemies used to accept that morally it is on a very high pedestal. Now the Christians say that the reason for the success of the Holy Prophet[saw] was not his truthfulness, but its reason was that the Christians were spoiled. The morals of the Muslims were good so they became successful, but we say this is also the proof of the Holy Prophet's success. What does it mean by saying, the high morals of a liar? The morals of the liar should be more spoiled.

So no one can say about such a long link that it was a trick, a lie, or fabrication. Those who did not believe, there was only one way out for them that such people should be declared insane and the same was said from the side of non-believers too. Related to this the Holy Qur'an has given this argument, it was said about the Holy Prophet[saw], "So many awards have been destined for him and their continuity will never end." However, any action of the insane does not bear any good result. From this it is known that there is such a Being who is All-Powerful and the Prophets claim to be appointed by Him. The Prophet says that this Existence is All Hearing and when I pray to Him He listens to it. He is All-Seeing and when the enemy by preparing secretly intends to attack then He protects from his attack. He is All-Knowing of the unseen things and He informs about the unseen matters before their happening. He is All-Creating. Prayers are made for having the offspring, and He granted the offspring. So the Prophets by presenting the proof of the attributes of God Almighty perfectly ensures about His existence. After this, what is the need to have doub about how God Almighty has created His human beings? When we have found the proof of His existence and also have the knowledge of the purpose of our life then whatever God Almighty has commanded us to do we should do that.

The Nature of Soul from Religious Point of View

Question: What is meant by spiritual strength and what is the nature of soul?

Answer: Whatever is known from the Holy Qur'an about the nature of the soul, there is a difference of

opinion between what the founder of *Jama'at-e-Ahmadiyya* presented and what the other people have said .The view of the other people about the soul is that when so much energy is charged in the body of the child that it could manage the soul, then the soul that has already been created by God is caused to enter the body from the heavens. The Hindus also say that all of the souls already do exist. The Christians also think in the same way. That is why a special soul was put into the Prophet Jesus Christ[as]. The Promised Messiah[as] by the arguments from the Holy Qur'an has proven that the soul in the body of the child does not enter from outside, but it is the name of that condition which the body creates after its development. The sperm in the womb of a mother by developing gradually reaches at such a stage that a particular portion of it forms a separate identity, though the essence of the soul already exists in the matter. When the child in the womb of a mother passes through a special condition and is given a specific shape, then that essence becomes distinct and by becoming a soul overpowers the body. Its proof is that the soul is the product of the body and it is also true when after death, the soul separates from the body and even then its effects are noticed. Thousands of such examples are available that the dead people told many things to the people of this world which were not in their knowledge. I present my experience. I saw the Promised Messiah[as] several times, and was told that a certain thing is like this and that thing proved in the same way. These kinds of examples about others are also available. A person, Mian Chirag Din, from our *Jama'at* was from Lahore and he belonged to a very rich family but he faced such difficulties that he went under debt. When his father died, then his house was auctioned to pay the debt. At that time, Mian Chirag Din was very young. One day, when it was extreme scarcity of food, and there was not any way out, his father told him in a dream that money is lying at that particular place. After getting up in the morning he saw that place and there he got the exact amount of money.

This is one of the examples, but I have also gone through the experience of several such examples. These things are the proof of this fact that even after death there is something which still exists and keeps its relationship intact with the worldly relatives, though they are very limited relations.

Question: Can the intellect not think of such a thing by itself?

Answer: No, how by intellect can it be known that a person who has died, he left a certain thing at certain place.

Question: Can the mesmerizers not know the future matters?

Answer: The Mesmerizers claim to know the past and present but not the future incidents. They also say for the coming events that they saw a dream like this and do not say about the
dream that they saw it by virtue of their knowledge.

(Al-Fazl, September 26, 1933 and February 21, 2011)

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2012 Welcomed With *Tahajjud* Prayers by Detroit Jama'at

Muhammad Ahmad, Secretary Publications, Detroit Jama'at

Alhamdulillah, Detroit *Jama'at* welcomed the New Year with prayers and wholesome sports activities. The event was organized by the *Majlis Khuddamul Ahmadiyya* Detroit. More than 50 members participated. The event was kicked off with dinner at 7:00 PM on December 31st followed by *Maghrib* and *Isha* Prayers. After Prayers, *Khuddam* and *Atfal* played volleyball, badminton and basketball in the gym. Most members stayed at the *masjid* in an effort to participate in congregational *Tahajjud* Prayers the next morning. *Tahajjud* was offered at 6:00 on January 1st, 2012 followed by *Fajr* Prayers and *Darsul Hadith.* Some members of *Lajna Imaillah* also attended the morning Prayers. Later on delicious breakfast was served and the event concluded around 8:30 am. May Allah bless the *Ziafat* team and MKA Detroit for organizing the event and for the excellent food/serving arrangements. *Ameen*

NEW WORLD ORDER

Mansura Bashir Minhas, Miami, FL

The world today is in turmoil and afflicted by all conceivable maladies. Leaving aside natural calamities, it is hard to argue that most of the existent woes stem from social injustices which are exacerbated by economic disparities between different segments of the society. The widening schism between the haves and have-nots lies at the root of major conflicts. A society riddled with inequalities easily becomes beset with social unrest, giving religious radicals and other opportunists a chance to corrupt the masses and lure them for their own ulterior motives. Economic disparity ruins societies and magnifies the despair of the masses. We do not have to look too far to see this phenomenon unfolding right before our eyes. The Western world is increasingly beginning to look like third world countries in some respects. According to a recent survey conducted by US Conference of Mayors, the gap between the haves and have-nots continues to widen. The survey of 29 cities reveals that hunger is on the rise along with homelessness.

The middle class is fast eroding in the United States; an increasing number of people are becoming homeless, and in the absence of a viable social safety net, they find themselves in a quagmire. In a country that once prided in guaranteeing upward social mobility as remuneration for hard work, millions face unemployment and find themselves helplessly spiraling down social ladder. Europe is no better and as witnessed in 2011, the economic distress of one country - Greece had the whole European Union coalition scrambling for its bailout to protect themselves for the ripple effects of the crisis.

As the United States grapples with its economic woes, Warren Buffett, the world's third richest man recently offered a remedy. Bothered by the fact that his secretary pays a higher effective tax than him, Mr. Buffett called upon the government to impose tax hikes on millionaires like him. The plan appears simplistic but logical, as it mandates the 'haves'- the millionaires, to come up with their equitable share and pay taxes at a rate commensurate with the middle class tax rates. Despite the obvious fairness of the plan, it faces extreme resistance and is being vehemently opposed by the rich despite the government's earnest efforts to implement it. Nearly all millionaires balked at the idea of paying a higher tax on their capital gains.

The idea of sharing hard earned wealth in the form of higher taxes and entrusting it to the government seems anathema to most millionaires. Thus, it is no small wonder that Time magazine calls Warren Buffett 'an unexpected radical' (January 23, 2012). Mr. Buffett is an ardent capitalist, yet he differs from his peers in his sense of social responsibility which is extraordinary and astounding. He is a lone crusader in an environment where success hinges upon cut throat competition and opportunism and selfishness are rife.

Mr. Buffett has pledged 99% of his wealth to charity and his magnanimity is unique and exemplary. In the overall scheme of things, his generosity might not change the status quo much, unless there is a viable system in place which ensures that the wealthy contribute towards the welfare of the society. The ultimate responsibility for the creation of a prosperous, healthy and equitable society rests upon the government.

This leads us to the million dollar question. What is the ideal economic system? The world has already experienced the triumphs and failures of various ideologies - Marxism, Socialism, Bolshevism, and Commun ism and now Capitalism's decline appears imminent. The collective spirit of socialist philosophy failed despite its apparently intrinsic egalitarian spirit. By subduing free will, the spirit of enterprise was thwarted and people lost the urge to utilize their full potential. Capitalism nurtures free will and allows entrepreneurship to flourish, albeit at the cost of eliminating social responsibility and equity.

As the world has oscillated between extreme ideologies, it has repeatedly disregarded the ideal philosophy which lies somewhere in the middle approach. Only the religion of Islam calls for such a system where humans are encouraged to utilize their faculties and acumen and reap profits of their hard earned labor. Concurrently, they are enjoined to share their

wealth and entrust the state to provide for the have-nots and the beleaguered sections of the society. Education, health, infrastructure and other such amenities cannot be entrusted to the private sector solely. The idea of a 'big' government that espouses higher taxes is not that bad after all, as some would expect us to believe.

Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II[ra] in his outstanding lecture – *Nizam-e-Nau*, 'New World Order of Islam' answers the question 'How does Ahmadiyyat, the True Islam, propose to deal with the problem of social inequality in the world?' His solution is based upon the fundamental progressive teaching of Islam in this regard. This constitutes prohibition of interest, the tax of *Zakat* and the division of Inheritance. In addition, voluntary contributions by individuals are encouraged for the service of society.

Hadhrat Musleh Mau'ood[ra] explains in this address that the social order of Islam is built on the pillars of its economic teachings. In addition to the obligatory *Zakat*, it would grow through *Al-Wassiyyat* initiated by the *Imam* of the Age, Hadhrat Mirza Ghulam Ahmad, the Promised Messiah[as]. *Al-Wassiyyat* calls for the voluntary willing of properties and incomes and this also answers the question on many minds, 'Is Islam progressive?' It is evident that the Ahmadiyya solution to the problem is bound to spread at the rate Ahmadiyyat spreads in the world. As Ahmadiyyat is destined to spread through rational discourse and honest conviction and will likely take due course, others can apply these principals in their own way. And that is exactly what Mr. Buffett is doing. By pledging 99% of his $45 billion fortune, he has fulfilled this spirit.

In *Nizam-e-Nau*, Hadhrat Musleh Mau'ood[ra] talks about the significance of *Tehrik-e-Jadid*. He explains how this 'New Scheme' (literal translation of *Tehrik-e-Jadid*) would fulfill the same objectives till *Al-Wassiyyat* becomes reasonably effective. It is a forerunner to the New World Order of Islam.

In *Nizam-e-Nau*, Hazoor[ra] highlights how Islam is the only religion which can address the serious problem of social inequality. Other faiths have their limitations. The system of Judaism has racial undercurrents, thus lacks universal appeal. The message of Christianity is that "Law is a curse", thus all that it ordains must be a curse. Hinduism is bound by the doctrine of Karma and the Caste system, thus cannot guarantee a fair system. If the world has to usher in an era of social progress, it must embrace the principles laid down in Islam which are based upon justice and fairness.

Hadhrat Musleh Mau'ood[ra] delivered this lecture in the early 1940s, yet its relevance in modern times is incredible. Hazoor[ra] explains that income inequality leads to bitterness and resentment amongst the poor. Poverty has always existed in societies; however as man gained knowledge, the unjust appropriation of wealth became apparent to him. Industrialized societies increasingly saw the gap between the rich and poor widen. Even if there are some individuals who feel for the poor and wish to undertake measures to correct the social injustices on a wide scale, it is logistically impossible for them and the inequalities would continue to persist. In order to alleviate poverty and lay the foundation of a healthy society, the State needs to step in and ensure that.

Hazoor[ra] gives a rational discourse on how Islam offers the most viable and equitable solution. It puts a check on evils, thereby ensuring progress of all mankind. Islam teaches that all Providence is created for all mankind and certain sections don't have a monopoly over it. Those apparently entrusted with 'more' are enjoined to share it with the rest. The Holy Qur'an says:

"Whatever there is in the earth has been created for all of you." (2:30)

This Qur'anic injunction clearly prohibits concentration of wealth and if applied on a macro level would discourage colonization and political and cultural domination by certain nations. In order to ensure an equitable distribution of wealth and thwart social inequity, Islam lays down four principals:

1. **Laws of Inheritance**: over the course of time, wealth gets distributed and redistributed, thus discouraging its accumulation in a few hands.
2. **Encourages the Circulation of Money and Forbids Hoarding**: This stimulates the economy by promoting employment thereby relieving poverty and distress.
3. **Forbids Interest**: Interest is a great vice that causes inequality by monopolizing wealth.

4. ***Zakat***: A compulsory levy of 2.5%. Whereas, the first three core principles encourage circulation and distribution of wealth, *Zakat* is exclusively geared towards the alleviation of poverty from a society. This is a levy on capital gains and in effect encourages circulation of wealth and discourages hoarding, thereby ensuring that wealth and money are in constant circulation for the prosperity of the society.

Hazoor[ra] explains how this system is different from the Bolshevik system that also aimed for equitable distribution of wealth. Hazoor's[ra] response to this is extremely pertinent in addressing contemporary issues. Presently, here in the US, a call for higher taxation on the rich triggers the rebuttal 'class warfare' and reformation of the health care system is termed 'European style socialism'. Hazoor[ra] elaborates that Bolshevism stemmed from sudden revolution which deprived the wealthy class of their wealth and rendered them paupers instantaneously, thereby creating resentment and bitterness. Islam's teaching is:

"And they spend of that We have bestowed upon them." (2:4).

Those who sincerely seek nearness of Allah spend their intellectual capacities and wealth in the service of mankind voluntarily through persuasion without any violence or force.

In modern times, taxes alone cannot help the State function adequately and even after supplementing with *Zakat*, deficits are inevitable. Private charitable contributions are also not enough and poverty continues to increase.

The Holy Qur'an says:

"And spend in the way of Allah and do not expose yourself to destruction with your own hands, and do good to others, surely Allah loves the doers of good". (2:196)

This verse clearly calls for doing more, and enhancing voluntary contributions for the poor, and it warns that a failure to do so is tantamount to destruction. This verse beautifully sums up the essence of Islamic teaching. Those who are affluent are urged to share in order to safeguard themselves, help the society and win the pleasure of Allah. It is a perfect win-win situation- in this very world and in the Hereafter.

Hazoor[ra] explains that the need for a new system is inevitable due to the increasing complexities of modern lives and times. The new system must encapsulate the essentials of Islamic economic and social system. The *Imam* of the Age, Promised Messiah[as], laid down the foundations of the New Order in 1905 is *Al-Wassiyyat.* Under this divinely guided universal scheme, its participants volunteer from $1/10^{th}$ to $1/3^{rd}$ of their wealth for the service of Islam and Ahmadiyyat and execute a will to this effect. However, this scheme will take time before it matures and a greater part of the world embraces Ahmadiyyat. In the interim, *Tehrik -e-Jadeed* is a forerunner to the New World Order based upon *Al-Wassiyat.* This New Order would usher an era of universal brotherhood, where income inequalities will be reduced, misery and pain will be eliminated, and an equitable world will be created. *Insha Allah.*

Cataclysmic events on the world's economic scene are urging nations worldwide to find a viable, sustainable and just system to address the inefficiencies of the current prevalent systems. It is just a matter of time before they pay heed to the call of the Imam of the Age, the Promised Messiah[as] and embrace his ideals; therein lays their salvation and a guarantee for a just and fair world.

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Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] asked Abul Haisham ibn Taihan, "Do you have a servant? He replied, 'No.' The Holy Prophet[saw] told him to come when captives are brought to him. Thus, when two captives were brought to the Holy Prophet[saw], Abul Haisham came to see him. The Holy Prophet[sa] told him to choose one of his liking. He requested the Holy Prophet[saw] to select one for him. The Holy Prophet[saw] said:

اَلْمُسْتَشَارُ مُؤْتَمَنٌ

The one who is consulted is a confidant

Then, he said, 'Take this prisoner, because, I have seen him offering Prayers. Treat him kindly.' "

(Tirmidhi abwabuzzuhd bab ma ja' fi ma'ishati ashabunnabi)

UMMUL MO'MINEEN: HADHRAT SYEDA NUSRAT JAHAN BEGUM[ra]

Shahab Ahmad, Edmonton, Canada

Born in Delhi in 1865, Hadhrat Nusrat Jahan Begum Sahiba[ra] was the daughter of Mir Nasir Nawab Sahib[ra], who belonged to a distinguished Syed family of Delhi, and was a descendant of Khawaja Mir Dard, a great saint and a great poet of Urdu. Her father named her "Syeda Nusrat Jahan." Implicit in the words, "Nusrat Jahan" is a great prophecy (to be discussed later). Long before her birth, Khawaja Mir Dard had prophesied that one day, a girl of his family will be married to *Imam Mahdi*.

Relevant to this prophecy is the following prophecy of the Promised Messiah[as]:

"Praise be to Allah who honoured you with your wife and pedigree."

Mir Sahib[ra] was anxious to find a suitable match for his daughter. Hadhrat Ahmad[as] offered himself as a candidate. After some reluctance and negotiations, Mir Sahib[ra] and his wife decided to give their daughter's hands in marriage to Hadhrat Ahmad[as], who was well known to Mir Sahib[ra] for a long time.

When Hadhrat Ahmad[as] was anxious regarding the marriage expenses, God told him:

"Whatever you will require for your marriage, I shall arrange, and I will give you whatever you want."

Enviable is the fortune of Munshi Abdul Haq of Lahore and Muhammad Shareef of Kalanaur who offered Hadhrat Ahmad[as] Rs. 500.00 and Rs. 300.00 respectively for the marriage expenses, and thus became instrumental in the fulfilment of God's promise.

After the marriage negotiations were settled, Hadhrat Ahmad[as] reached Delhi with a few of his Hindu and Muslim friends, including Malawamal and Sheikh Hamid Ali. He took with him very little clothes and ornaments and only Rs. 250.00 for various expenses. The *Mehr* was fixed at Rs. 1,100.00. The marriage took place in November 1884; and the simple ceremony was performed by Maulvi Nazir Husain of Delhi (who later became *Mukaffire Awal* of the Promised Messiah[as]), to whom Hadhrat Ahmad[as] gave Rs. 5.00 and a Prayer mat. Not only did God provide Hadhrat Ahmad[as] with money and made all arrangements for the blessed marriage, He also strengthened his vital power for this purpose. Then, Nusrat Jahan Begum[ra] moved from Delhi, a great historical city of India, to Qadian, a small village in a remote corner of the country. In addition, there was a world of difference in the language, culture, etc. of the People of Delhi and the Punjab. But she was fully content and, it is said, that she slept on a cot without any bed. She knew not the great fortune awaiting her. She was destined to be *Ummul Momineen* (Mother of the faithful).

The Promised Messiah[as] saw in this marriage a wonderful fulfilment of the Word of God. Two to three years previously, God had spoken to him in these Words:

"Be grateful for my favor, thou hast found My Khadija."

And

"O Ahmad, live thou and thy wife in Paradise."

What can this humble writer comment on the *Seerat* of Hadhrat *Ummu Momineen*, whom God describes as ''My Khadija'' and ''*Zauj* of Ahmad'', the Prophet of this age, and asks them to live in Paradise.

Fortunately, the above mentioned revelations describe her *Seerat* and make my task easy.

Hadhrat Khadija[ra] was a symbol of sacrifice. After her marriage with the Holy Prophet Muhammad[saw], she offered all her belongings- cash, property and slaves – to the Holy Prophet[saw] who immediately freed all the slaves and keeping a very small amount for the family expenses distributed the lions share amongst the poor people.

Similar was the case with Hadhrat Nusrat Jahan Begum Sahiba[ra], who always looked for the will of

Allah and her husband. She was married in 1884 and died in 1952. In these long 68 years, she was always the first in offering financial sacrifices. After the foundation of the Ahmadiya Muslim Community on March 23, 1889, there was no fund for the *Langar* expenses. The Promised Messiah[as] and Hadhrat *Ummul Momineen*[ra] met all the expenses from their pockets. For this she had to sell all her ornaments. Consequently, at the time of the Promised Messiah's[as] death on May 26, 1908, her house was empty of any material wealth. But she had a hundred percent confidence in God and addressed her five young children: "Never think that your father has left nothing for you people. He has left the unlimited treasury of supplications in your favour which will help you all throughout your lives"; and it proved true.

The Promised Messiah[as] always respected her because of her complete submission to the Will of Allah, obedience to him, and for being an extremely loving and caring mother to the children. Being ''Mother of the faithful'' her love included not only the family members but the whole Community. Nay, her love included all human beings, and extended even to animals. She often refused permission to her children to shoot birds, which shows her love for God's creatures. A tree is recognized by its fruit. Similarly, her capability in educating and training her five children – Hadhrat Mirza Bashiruddin Mahmood Ahmad[ra], Hadhrat Mirza Bashir Ahmad[ra], Hadhrat Mirza Sharif Ahmad[ra], Hadhrat Mubaraka Begum[ra], and Hadhrat Amtul Hafiz[ra] – who grew up to the age of sense and maturity always exhibited high moral and spiritual standard in their long lives, which cannot be described in this short article. This shows her similarity with Hadhrat Aisha[ra], who educated and trained a large number of Muslims in her lifetime. Maybe for this very reason both these pious ladies survived for more than forty years after the deaths of their great husbands.

It is said in the beginning of this article that there is a hidden prophecy in the name ''Nusrat Jahan.'' How was it fulfilled? She was always helpful to everybody throughout her life. In her lifetime, a number of institutions were established in her name, e.g. Nusrat Girls High School, *Jamia* Nusrat, Nusrat Industrial School, Nusrat Art Press, Nusrat Jahan Academy, Nusrat Jahan Mosque (Denmark). Hadhrat Mirza Nasir Ahmad Khalifatul Masih III[rh]. started a scheme and named it as, "Nusrat Jahan Scheme." Through this scheme, the continents of Africa and Asia are being helped through hospitals, medical clinics and educational institutions.

It is said above that Hadhrat Ahmad[as], in one of his prophesies, was asked to live in Paradise with his wife. What is this Paradise? Believers of the highest station never desire luxuries of this life. Their heaven is to live in complete consonance with the Will of Allah. Both Hadhrat Ahmad[ra] and his wife obtained this position. The purpose of this article is to describe *Seerat* of Hadhrat *Ummul Momineen* only; therefore one such example is quoted here. She prayed for fulfilment of the prophecy of the Promised Messiah[as] about Muhammadi Begum. In case it was fulfilled, she had to face a co-wife. Even then she prayed for it. She had completely surrendered her will to the Will of Allah, the real Paradise.

Through God's Grace Hadhrat *Ummul Momineen*[ra] lived a long and blessed life. When she passed away on 20th of April 1952, it was the desire of Hadhrat Musleh Mau'ood[ra] for her to be buried in *Bahishti Maqbara*, Qadian next to the Promised Messiah[as]. However, conditions were difficult as the wounds of partition of India in 1947 were still raw. Nevertheless, Hadhrat Musleh Mau'ood[ra] instructed the Community to make efforts for the repatriation of her body back to Qadian. Contact was duly made with the Indian High Commission and they agreed to this as a special case. They agreed that her body could be taken to Qadian and escorted by a maximum of twenty Ahmadis. When this news was given to Hadhat Musleh Mau'ood[ra], he immediately refused the offer and said that her status was such that a minimum of 10,000 Ahmadis were needed to escort her body back to Qadian, and thus he could not accept such an offer. This incident not only shows the deep respect that Musleh Mau'ood[ra] had for his mother, but also her high station. Presently she is buried in *Bahishti Maqbara* Rabwah but her body will be transferred to Qadian whenever possible.

May the great lady enjoy the company of the Holy Prophet Muhammad[saw]. and her great husband, the Promised Messiah[as].

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"FREEDOM OF RELIGION"

Khola Humayun, Atlanta, GA

On a fateful day in the year 1787, a Constitution was drafted, containing the preamble and seven articles. Two years later, in 1789, a Bill of Rights containing twelve amendments to this constitution was transmitted to the United States of America. Ten of these twelve amendments were ratified in 1791. These first ten amendments of the Constitution are known as the Bill of Rights. They are the foundation on which the present day ideals of America are based. The first amendment in itself provides American citizens with priceless freedoms. The first amendment reads :

> "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

One freedom in particular which affects me personally is freedom of religion. I was born and raised in Karachi, Pakistan. Pakistan calls itself a Muslim Democratic state. However, I would disagree with this claim. I am an Ahmadi Muslim. Ahmadiyyat is a sect of Islam which is persecuted in Pakistan as a religious minority. In Pakistan, Ahmadis are not considered Muslims by law. Ahmadi Muslims believe that the Messiah came in the person of Mirza Ghulam Ahmad[as] (1835-1908) of Qadian, as was foretold by the Prophet of Islam, Muhammad[saw]. We believe that he came as the metaphorical second coming of Jesus Christ[as], and that God sent him, like Jesus[as], to end religious wars, condemn bloodshed, and reinstitute morality, justice and peace. Ahmad[as] recognized that the teachings of many saints and prophets before him, including Abraham[as], Moses[as], Jesus[as] and Confucius[as], all led to Islam, which he called the one true faith. This belief in the coming of the Promised Messiah[as] is the main difference between Ahmadi Muslims and *Shia, Sunni*, and all other Muslim sects. In the Pakistani constitution, the rights of minorities are not protected, but rather, they are exploited. The Blasphemy Laws 298 B and C of the Pakistan Penal Code state:

298-B

Misuse of epithet, descriptions and titles, etc. Reserved for certain holy personages or places.

Any person of the Qadiani group or the Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written or by visible representation:

a. Refers to or addresses, any person, other than a Caliph or companion of the Holy Prophet Mohammad[saw], as:

   "*Ameerul Momineen*", "*Khalifatul Momineen*", "*Khalifatul Muslimeen*", "*Sahaabi*" or "*Razi Allah Anho*".

b. Refers to or addresses, any person, other than a wife of the Holy Prophet Mohammed[saw], as *Ummul Mumineen*;

c. Refers to, or addresses, any person, other than a member of the family (*Ahle Bait*) of the Holy Prophet Mohammed[saw], as *Ahle Bait;* or refers to, or names, or calls, his place of worship as *Masjid*; shall be punished with imprisonment or either description for a term which may extend to three years, and shall also be liable to fine.

Any person of the Qadiani group or Lahore group, (who call themselves Ahmadis or by any other names), who by words, either spoken or written, or by visible representations, refers to the mode or from of call to Prayers followed by his faith as "*Adhan*" or recites *Adhan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

298-C

Persons of the Qadiani group, etc, calling himself a Muslim or preaching or propagating his faith. Any person of the Qadiani group or the Lahori group (who call themselves Ahmadis or any other name), who directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representation or in any manner whatsoever outrages the religious feelings

of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

Many members of the Ahmadiyya Community are in jail now under charges from these laws. There are many cases that have been running against Ahmadis for years. Especially in small towns, many renowned Ahmadi doctors and lawyers are targeted by extremists and murdered. On May 28th, 2010, fundamental extremists in Pakistan raided two Ahmadiyya mosques and killed eighty six people. The police and government took no action in response to this. The media made sure to suppress the incident.

Recently, a Christian woman who was a citizen of Pakistan and born and raised in Pakistan was accused of violating Blasphemy law 295 -C. It states:

"Use of derogatory remarks, etc.; in respect of the Holy Prophet[saw]. Whoever by words, either spoken or written or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Mohammed[saw] shall be punished with death, or imprisonment for life, and shall also be liable to fine.

She has been sentenced to death. The former governor of Punjab, Salman Taseer, made a simple statement against her being condemned. Because of this, his bodyguard, a radical extremist, murdered him and then stated with pride that he killed him because he was not against her being condemned. The government and police put him in jail, but his case is still pending. The US secretary of state, Hilary Clinton, condemned the assassination of the governor.

I have even experienced this persecution within my own family. My brother was put in jail for a few nights just because he was present at our mosque when police raided and took several people there to jail. Thankfully, they were released after a few days.

After coming to America, I have realized what freedom of religion truly is. I am blessed to be able to practice my faith openly and freely. George Washington said, "Every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience."

In Pakistan there is no boundary between religious beliefs and government laws. This has proved to be a fatal flaw in the Pakistani constitution. Pakistan has grown to be an excessively violent country, and this is because of the hatred instilled in Pakistanis' hearts because of the environment they are raised in. It is devastating to me that I cannot practice my faith or even vote in my own home country, a supposedly 'democratic' nation. But thankfully I have been blessed to be able to live in America. Here, I can practice and preach my beliefs with a sense of freedom that I could not have attained in Pakistan. As an American citizen, I am grateful for the rights granted to me by the first amendment of the Bill of Rights. James Madison, the father of the Constitution, said,

"There is not a shadow of right on the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation. I can appeal to my uniform conduct on this subject that I have warmly supported religious freedom."

This quote encompasses the teachings of the foundation of America. This foundation is based on the idea of separation of religion and state. This separation is the reason I feel so blessed to be an American.

The Holy Qur'an verse states,

"There is no compulsion in religion." (2:257)

According to the teachings and practice of the Holy Prophet[saw] government and religion are separate. The Holy Prophet[saw] ran the multicultural state of Medina, in which Muslims, Jews and nonbelievers enjoyed equal rights as citizens.

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HADITH

Hadhrat Abu Tufail[ra] relates that he saw the Holy Prophet[saw] at a place called, *Ji'irranah* distributing meat when a woman arrived. When she came close to the Holy Prophet[saw], he spread out his cloak for her and she sat on it. I asked (the people): "Who is she? They said, 'She is his[saw] foster-mother.' "

(Abu Dawud kitabul adab bab fil bir walidain)

Hadhrat Ibn 'Umar[ra] relates that the Messenger[saw] of Allah said: "The highest virtue is that a person should be benevolent towards his father's friends when he becomes a guardian (after the father)."

(Muslim kitabul bir walsilah wal adab bab silah as.difa'ul abb wal umm bihuha)

ADVICE OF KHALIFATUL MASIH V[aba] FOR MORAL AND SPIRITUAL TRAINING

Imam Shamshad A. Nasir, Los Angeles

The subject of my speech will be the advice and directives given to us by our beloved Khalifatul Masih V[aba] for our moral and spiritual training.

We are blessed as a community to have a spiritual leader to guide us and correct us so that we may achieve the highest moral and spiritual heights possible. This blessing was fulfilled in its greatest manifestation by the Holy Prophet Muhammad[saw] and the advent of Islam 1400 years ago.

This is explained in the Holy Qur'an, where Hadhrat Abraham[as] and Hadhrat Ishmael[as] at the time of the reconstruction of *Khana Ka'bah* made a very important prayer that is mentioned in *Surah Al-Baqarah*, v. 130:

"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise."

Allah accepted this prayer of Prophet Abraham[as] and sent our beloved Holy Prophet Muhammad[saw]. In *Surah Al-Jumu'ah,* Allah states the coming and mission of our beloved Holy Prophet[saw] in these words:

"He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, although they had been before, in manifest misguidance; And *among* others from among them who have not yet joined them. He is the Mighty, the Wise." (62:3-4)

In these verses, Allah *Ta 'ala* has mentioned four grand tasks of Prophet Muhammad[saw], and the same grand mission has been assigned to the *Imam Mahdi* and Promised Messiah[as], who is the subordinate prophet and servant of our beloved Master Prophet Muhammad[saw].

And since we have accepted Mirza Ghulam Ahmad[as], as the one sent by Allah as *Imamokum minkum* and Reformer of this Age, these same four grand tasks now become the responsibility of his *Khulafa.*

The successors of Masih Mau'ood[as] will therefore continue to carry out these tasks until the Day of Judgment, since each new *Khalifa* carries out the tasks of his predecessor.

One of the tasks assigned to Prophet Muhammad[saw] ***"Yuzakihim"***, which means that he purifies them so they can be closer to Allah.

In complete obedience to Prophet Muhammad[saw] and in the capacity of being his deputy in this Age, the Promised Messiah[as] carried out the task of imploring us to purify ourselves and cleanse our hearts and souls. The Promised Messiah[as] has said:

"Those who join the fold of this Community through spiritual inclination and devotion with me, their intention should be to reach high stations of piety, goodness and righteousness. They should refrain from being rebellious, deceitful and immoral.

"They should regularly offer the five daily prayers. They should not lie, nor do harm to others with their tongues or hands. They should not commit misdeeds or even think of indulging in malice, dishonesty and cruelty.

"They should refrain from all manner of sin and criminal activity, and abstain from speaking or doing ill to others. They should avoid emotional outbursts or useless actions.

"And they should become good, pure-hearted, compassionate and humble servants of Allah. No poison should remain in their nature."

(*"Majmooa Ishteharat,"* vol. 2, p. 220)

O devotees and disciples of *Khilafat-e-Ahmadiyyat!* hear these glad tidings that, until the Judgment Day, our *Khilafat* will carry out these duties assigned to the Prophet Muhammad[saw] and his *Imam Mahdi.*

Khilafat-e-Ahmadiyyat will continue to keep us steadfast and nourish our spiritual and moral training by giving us direction and advice, *Insha'Allah.*

Under the leadership of Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], *Jama'at* Ahmadiyya is progressing in the duties and mission prescribed for it by God.

And for the achievement of this grand mission, each and every member of the *Jama'at* -- whether old or young, male or female -- is ready and willing to offer any or all sacrifices for success.

From the moment Hadhrat Khalifatul Masih V[aba] was chosen by Allah, the *Khalifa* has implored members of the Community to establish a strong bond with Allah, to increase in spirituality, to hold fast to the Holy Qur'an as the supreme guiding light, to follow in the footsteps of the blessed Holy Prophet Muhammad[saw], and to purify themselves and indulge in service to humanity.

There is not a single sermon, speech, Question-and-Answer session or *Dars* that is not focused on directing and guiding the Community in one way or another. One can choose any of these avenues of knowledge and they will find true guidance.

I have chosen a few excerpts from the speeches, sermons and Q/As of Khalifatul Masih V[aba] that deal with our spiritual and moral betterment.

First of all, I will mention an advice given by Hazoor[aba] to *Atfalul Ahmadiyya* on April 24th, 2011 in the opening address of their annual UK convention.

He said the purpose of an Ahmadi's life is to establish a living relationship with Allah, and to fulfill this goal, Allah has enjoined the believers to offer *Salat* five times a day.

In the five pillars of Islam, the first and foremost is the declaration of belief (the *Kalima*) followed by the *Salat*, or the requirement to prove your sincerity of belief through regular, daily devotions.

Hazoor[aba] reminded the young boys at their *Ijtima* how essential it was for them to offer congregational prayers in the *Masjid* or *Salat* center as often as possible.

He urged them in this duty in order for them to develop a strong bond with Allah, a deep love for the Holy Prophet Muhammad[saw], and sincere devotion to the religion. That is the purpose of our creation.

Hazoor told them: Do not think that you are just children. This time of your life is very important. Your future will be shaped by the spiritual education you receive now, therefore it is vital that you develop a strong connection with Allah now.

He said they should always remember that their parents and elders recognized the *Imam* of this age, and in accepting Ahmadiyyat, they blessed their children by raising them as Ahmadis under the divine direction of *Khilafat*.

The young people in the *Jama'at* should always appreciate this profound gift and be humble and thankful to Allah and to their parents for the blessings they receive as Ahmadi Muslims.

Hazoor[aba] stressed that: "Some of you, around 13 or 14 years of age, who may come under the influence of Western society, may seek independence. Remember that this freedom should not be against the commandments of Allah.

This is the fundamental principle. When you understand this principle then we can say that our next generation is able to carry out the duties of the Community, and the future of Islam Ahmadiyyat is in safe hands." (Al-Fazl, 30th November 2011 pages 3-4.)

Hadhrat Masih Mau'ood[as] in his announcement on March 4th, 1889, said: "I will not be lax of my duty to reform my friends. Those who have truly accepted me and wish to enter this Community,

"I will never be negligent of my responsibilities towards them. Indeed, I will not hesitate to sacrifice my life for the fulfillment of this purpose."

On the same pattern, our present *Khalifa*, Hadhrat Khalifatul Masih V[aba], has worked tirelessly for our spiritual and moral reformation.

From his first sermon as *Khalifa* until now, he has repeatedly reminded us that, for our spiritual life to be successful, congregational Prayer is an absolute necessity.

In his Friday sermon of April 12th, 2004, he advised the Community, saying, "In order to adopt righteousness, it is essential that *Salat* is established in congregation.

Therefore, it is the duty of each and every Ahmadi to populate the *Masjid* and come for the five daily prayers whenever possible. Ahmadis must develop this habit in their children so that our mosques become filled with worshippers."

This reminder by Khalifatul Masih[aba] to do congregational Prayers actually points to this *Hadith* of the Prophet Muhammad[saw]:

"A believer is in the *Masjid* like a fish is in the water."

Obviously, a fish cannot survive outside water, so likewise, a believer cannot survive without being in the spiritual water of the *Masjid.*

Drawing the attention of *Khuddam* to their responsibilities, while addressing their *Ijtima* on the subject of *Eid* attendance, Khalifatul Masih V[aba] said:

"*Eid* is such an important festival that, except for a serious emergency, participation is mandatory.

"Some students make the excuse of attending class to skip *Eid* prayers, but at other times they ditch class.

"You are living in this western society where Islamic values are less cherished. If you claim to believe in the *Imam* of the Age, and proclaim giving precedence to your faith over worldly affairs, but then fail to do so, this would certainly be going against the desire of Allah and the Holy Prophet[saw].

"Those who call themselves Ahmadis need to honor this name and have regard for its sanctity. This is our duty. In order to achieve the goals of Hadhrat Masih-e-Mau'ood[as] and honor his name, we need to make extreme sacrifices."
Hadhrat Masih-e-Mau'ood[as] said:

"Our Community has to be a model for other people, and if a person in my Community sets a bad example through moral failure and weak belief, then that person gives a bad name to the whole Community." ("Al Fazl" Rabwah, Oct. 18th, 2011 pages 4-5.)

Khalifatul Masih V[aba] further said, "O *Khuddam!* the Messiah of the Age is calling you to bring about pure changes in yourselves and become the defenders of the religion of the Prophet Muhammad[saw].

"Today, the corrupt actions of radical Muslims have given our Faith a bad name. Today, when some non-Muslims attack Islam from every direction and defame the character of the Holy Prophet[saw], it is young Ahmadi Muslims who must rise up under the leadership of Hadhrat Masih Mau'ood[as] and establish the truth of the Faith."

Nasiratul Ahmadiyya and *Lajna Ima'illah.*

Upon listening to a report by one country's National *Tarbiyyat* Secretary of *Majlis Lajna Ima'illah*, Hazoor said, "Tell the girls that they should realize their position as Ahmadis and be mindful of the expectations of Hadhrat Masih Mau'ood[as]."

He further stated that when a girl becomes a *Nasirat* at the age of seven, her mother should teach her the ways of proper dress and encourage her to wear long shirts. In this way, the understanding and appreciation of *Purdah* and the benefits of modesty take hold and when she grows up, it is not as difficult for her to practice *Purdah.*

Khalifatul Masih V[aba] further directed Secretary Sahiba Training to enquire from mothers about the level of the observance of Purdah by their 14-25 year-old daughters. Their mothers should also be asked if they are regular in offering *Salat* and reciting the Holy Qur'an.

In response to a question about *Purdah*, Khalifatul Masih V[aba] said:

"The face should be covered at the forehead and at the chin. The coat should be loose and be at least knee-length.

The arms should be covered to the wrists as required for *Salat.* Covering the head but wearing tight or low-cut blouses is not Purdah. Wearing jeans is not prohibited as long as the shirts are long."

In this regard, Hazoor also said, "An Ahmadi woman should not be swayed by the immodesty that is wide-spread in the West. This immodesty supposedly exists as an expression of freedom and fashion.

The instinct for women to be modest is from Allah, and an Ahmadi woman should cultivate this and enhance it even more. A storm of nudity and vulgarity has erupted due to television and the Internet."

It is the duty of every Ahmadi girl to not suffer an inferiority complex so that she drowns in this flood of Western indecency. Instead, she should -- through her good character and high morals -- create such a strong wall against this onslaught that she proves to the world that by following Islamic teachings, she can protect herself against all trials and temptations. Behaviors to watch out for:

Not observing *Purdah* in malls or parks.

Attending mixed gatherings without observing *Purdah.*
Overly friendly relations with male cousins and male classmates.
Unnecessary friendly interaction with men who are not relatives.
Indulging in gossip, participating in or watching indecent shows.
Wearing revealing clothing like low-cut blouses or tight jeans.
Working at places where one has to wear indecent clothing.
Reading obscene books or novels.
Watching vulgar or morally objectionable movies.
Dancing at weddings.

All these actions are satanic temptations that will ultimately cause an Ahmadi woman to lose the inherent protection of *Purdah*, Islamic customs and modesty, and when these are abandoned, the hope of remaining chaste will be seriously endangered.

Therefore, an Ahmadi girl should remember that by accepting Hadhrat Masih Mau'ood[as], she has pledged to follow the true Islamic teachings. She should stay away from any action that will cast a shadow on her modesty and good character. She should pray to Allah fervently for protection and cover herself in the dress of righteousness.

And for all you Ahmadi boys and men, you are not off the hook just because you're not wearing *Hijab*. You are equally required to observe the same kinds of restrictions on immodest behavior and influences.

"Save Your Progeny From Falling into the Fire."

Khalifatul Masih V[aba] says that it is essential to attach your boys and girls to the system of *Jama'at* and its auxiliaries by being fully committed yourself. If parents show any slackness in this regard, they are setting a bad example and laying the foundation for their and their children's future loss and disconnection from *Jama'at.*

It is incumbent on the head of the household to save their children from this fire just as Allah saved them and their elders. (Friday sermon, April 23rd, 2010)

Don't make negative comments about Jama'at in your homes

In a sermon on June 27th, 2003, drawing the attention of parents to the training of their children, he advised, "Do not say anything in your homes that shows lack of respect for the system of *Jama'at*, and do not complain or say anything negative about *a Jama'at* office bearer.

Even though it may be a legitimate complaint, by mentioning it in your homes, you are bound to affect your children in their outlook on the *Jama'at.* All those who express negative opinions about the system of *Jama'at,* their children will be more or less harmed by this and some of them may even go astray.

Advice to *Ansarullah* and *Lajna Ima'illah*

In a Friday sermon on the responsibilities of *Ansar* and *Lajna* dated October 1st, 2010, Hazoor said, "Both these auxiliaries are very important in their position within the *Jama'at* and each plays a critical role in the success of the *Jama'at* regarding education and training of the next generation.

"If *Ansar* and *Lajna* take their obligations in the *Jama'at* seriously, then our next generation will be guided and safeguarded and will increase in sincerity and loyalty and remain attached to the *Jama'at*.

If we remain steadfast in *taqwa* and reform ourselves and our children . . . then and only then will we gain the benevolence and blessings of Allah."

He reminded the *Ansar* and *Lajna* of the advice of Hadhrat Masih Mau'ood[as] that your weapon is prayer, therefore diligently indulge in prayers because this is the only way to remove sin and avoid disobedience to Allah.

Advice on *Nikah* and Wedding Ceremonies

Another important training issue involves *Nikah* and weddings. Advising in this regard, our beloved *Khalifa* in a *Nikah* sermon delivered on September 25th, 2011 said,

"We must establish good morals by being righteous models for others. But sometimes exactly the opposite behavior is displayed. Establish your behavior and relations based on *Qaul-e-Sadid* (speaking the truth)."

"Remember that an Ahmadi girl has a restriction in that she cannot marry a non-Ahmadi. Under special circumstances, Ahmadi men are allowed to marry non-Ahmadi women, but Ahmadi girls are not allowed under any circumstances to marry non-Ahmadi men."

Hadhrat Masih Mau'ood[as] has stated it very clearly that Ahmadi parents who marry their daughters to non-Ahmadi men are committing a sin --

he has used the word sin. It is critical for Ahmadi boys to marry Ahmadi girls so that these relations are developed among Ahmadis and that the *Jama'at's* next generation is safe.

These days various television shows (both Western and Indian) present different customs regarding weddings, and through these shows, un-Islamic practices are promoted. We must safeguard ourselves against such practices, and we need to be ever vigilant that no such traditions influence us or creep into Ahmadiyya practices.

In this regard, *Nizarat-e-Islah -o-Irshad* has published an article titled "Avoidance of Bad Practices at Weddings" which gives instructions by different *Khulafa.* I have chosen some to bring to your attention.

Hadhrat Khalifatul Masih V[aba] states that weddings are a religious not secular tradition, which is why Prophet Muhammad[saw] has said that, when getting married, give preference to that person who is more pious and religious.

The best advice and direction at the time of marriage is rooted in cultivating and increasing *taqwa.* One should, then, only indulge in moderation those practices that Islam has allowed, and one should not exceed the boundaries and corrupt the religion.

Regarding the expenses associated with the wedding ceremony, Hazoor says, "There are certain practices that are indulged in with great fanfare, with a great deal of money being spent, and for some reason the perception persists that such things are part of Islam, when they are not.

"For example, there is *Mehndi,* which for some reason is given great importance, where *Mehndi* parties are thrown, cards are printed, and stages are decorated. It goes on for many days and sometimes weeks. "All these customs have engulfed even those who cannot afford such lavish spending. Consequently, they get in debt.

Non-Ahmadis are known to do that, but now some Ahmadi families are also indulging in such customs. Previously I admonished you to refrain from lavish spending and ceremony at *Mehndi* parties, but people paid no attention. Now I openly tell you to refrain from indulging in these things. Just stop it."

Hazoor is not saying that *Mehndi* is prohibited, but that it should be done at home, without excessive spending or fanfare.

Khalifatul Masih V[aba] also condemned dancing at weddings or other occasions. He said that even ladies dancing with each other is objectionable. As far as singing is concerned, appropriate wedding songs that girls traditionally sing are not objectionable.

During a meeting with *Waqfeen Nau,* a question was asked by one girl as to how humbleness can best be cultivated. Hazoor replied, "Develop fear of Allah and resolve in your heart that you are going to be humble.

With your own efforts, humility can grow. Whenever you do something and wish that people praise you, it breeds arrogance, so be mindful to not seek praise from others, and instead, in your five daily prayers, supplicate for increased humility."

Cultivating Love for Allah

To another question on how to cultivate love for Allah while we are young, Hazoor responded, "Seek help from Allah in your prayers and ask Allah in the words of Prophet Muhammad[saw]: "*Allahuma asaloka...*"

He stated that if you are mindful of your duties to Allah, only then will you will grow to love Him. Allah says that if you take one step towards Him, then He takes two steps towards you, and when you walk towards Him, He runs towards you.

Hazoor said that if the love of the world takes hold of you, if TV and the Internet occupy you so much that you are lax in your *Salat*, then the love of Allah cannot develop within you. And to attain Allah's love, sacrifice of worldly desires is required. (*Al Fazl,* Nov. 21st, 2011, pg.3)

Waqfat-e-Nau must set a High Standard

Khalifatul Masih V[aba] advised *waqfat-e-nau*: "You should always remember that . . . you should stand out and be beyond reproach in the way you carry yourselves, your speech, and your appearance. Your Purdah should be of a very high standard. You should offer *Salat* regularly and recite the Holy Qur'an.

"You are not only a model for other girls but also for older ladies. Through your example, you will set the standard for others to follow. Do not care what the older ladies are doing, nor complain that they gossip or backbite. Follow the teachings of the Holy Qur'an."

Khalifatul Masih V[aba] said that in order to be a model for others, they should master religious knowledge,

be regular in Prayers, recite Qur'an daily, and wear *Hijab* or head-scarf and observe *Purdah.*

Advice Concerning Facebook

One girl asked Hazoor about Facebook. He said that it is not appropriate and refrain from it. He clarified that he never said that if you do not unsubscribe from it you will become a sinner, but that he warned that the negative consequences of Facebook far outweigh the benefits.

Those who have these accounts will eventually make connections with the opposite sex, and then our boys and girls may end up getting caught up in dangerous relationships with devastating consequences.

It is better to stay away from such things that may lead to bad morals. He said my task is to advise -- the Holy Qur'an says to keep on admonishing and those who do not listen, their sin is on them.

If the purpose of having a Facebook account is to call people towards Allah, then go to the al-islam.org website where the *Jama'at* Facebook account is available for doing this outreach.

Khalifatul Masih al Khamis[aba] said "*Al hikmata Daalata ul Momin*" meaning that "Wisdom is the lost property of a believer." It does not mean every creation of Western society is beneficial. He said that it often happens that girls who do not heed his advice later write to apologetically say how they made a mistake and suffered because of it.

He also stated that the person who started Facebook said he created it so that every person can be openly presented to the world. The question is, does an Ahmadi girl need or want to freely present herself to the world? The answer to that should clearly be "no."

Another girl asked Khalifatul Masih V[aba] if it was appropriate for some Ahmadi ladies to wear expensive clothing and jewelry. He responded that if such ladies have a high standard of worship and are generous in their financial sacrifices, then there is no harm in wearing expensive clothing and jewelry, but if that is not the case, then it is inappropriate and becomes a roadblock to righteousness. (*Al Fazl,* Nov.21st, 2011, pg.5)

Covering the Faults of Others and Attachment to the *Khilafat*

With regard to good morals, Hazoor in his sermon on November 19th, 2004, said, "Allah *Ta'ala* has directed that we need to cultivate good morals. Respect each other's rights and nurture love among yourselves. Do not search for faults in your companions, brothers, neighbors and society at large.

If you learn of someone's flaw accidentally, then overlook it. We are clearly commanded to refrain from advertising anything that creates disorder or becomes a cause of disorder in society. We should pray – this is the only and best remedy."

In one of his writings on May 11th, 2003, Hazoor[aba] addressed the *Jama'at* and said:

"If you desire to progress and prevail in the world, then my message to you is to remain attached to the institution of *Khilafat* and hold fast to the rope of Allah."

My dear brothers and sisters! In closing, allow me to submit two final points for your consideration. One is the great blessing we receive by heeding the advice of the *Khalifa* of the time and successfully carrying out his directives.

Hadhrat Ameerul Momineen is dispensing guidance for our training and spiritual progress. We must all act upon it. Pray, pray and pray even more so that, as Hadhrat Masih Mau'ood[as] has said, there is a great clamor in the heavens.

A few days before his demise, Hadhrat Masih Mau'ood[as] said:

"It is of grave concern to *Jama'at Ahmadiyya* that, on one hand, hundreds of thousands of our opponents call us *Kafir*, and yet on the other hand, if we do not become true believers in the sight of Allah, then we are doubly at a loss." (*Hayat-e-Tayba*, pg. 352)

So do not let it be that, due to disobedience and giving in to worldly desires that go against the Holy Qur'an and *Sunnah,* we suffer a double loss – in this life and in the next.

The second point is the one where Hadhrat Masih Mau'ood[as] has said:

"You are the last Community of God. Practice the good to an extent where it reaches its perfection." (*Kishti Nuh*, page 15)

In his landmark booklet of advice to the Community, "The Will," the Promised Messiah[as] writes:

He states, "Do not be smitten by worldly pleasures because they keep you away from God. Adopt the life of

hardship for God's sake.

"The hurt you suffer by which Allah is pleased with you is better than that pleasure which angers Him. And that defeat by which Allah is pleased is better than that victory that invites His wrath. . .

"God has addressed me and said that *Taqwa* is that tree that should be planted in one's heart. . . Therefore, do not waste your pious capabilities.

"Do not think that God will waste you, for you are that seed planted in this earth by God's hand. God tells me that this seed will grow and prosper and its branches will sprout in all directions and it will grow into a huge tree.

"Therefore, blessed is he who has faith in God's promise.... God has informed me that I should instruct my *Jama'at* that those who have faith -- faith which is devoid of worldly impurity and is not hypocritical or cowardly and is not disobedient, then those are the beloved of God and those are the ones whose every action is that of the truthful." (The Will)

Come towards me with truth -- it is far better!

Wild beasts are everywhere, I am a castle of security.

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ANNOUNCEMENT

If you can type Urdu in In Page and have time to help in typing/setting the Urdu section of the Gazette (An-Noor) please contact the Editor:

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WEDDING
Request for Prayers

By the Grace of Allah, the wedding ceremony of Dr. Naima Malik daughter of Dr. Mujeeb R. Malik and the late Naila Malik Sahiba of Virginia, USA was held on November 24th 2011, with HumayunUMAYUN Shahnawaz son of Muneer Shahnawaz Sahib and Abida Shahnawaz Sahiba of Lahore Pakistan, in Washington DC.

The *Nikah* was announced by Dr. Ahsanullah Zafar Sahib, *Ameer Jama'at* USA, just before the marriage reception held at the Westfields Marriot Hotel in Chantilly, VA.

In the wedding reception, after recitation of the Holy Qur'an, welcoming of the guests and introductory remarks about the bride and groom, respected *Ameer Sahib* asked everyone to join him in offering silent prayer that may Allah make this union a source of immense blessings for the both families. *Ameen.*

Next day, Muneer Shahnawaz Sahib arranged the *walima* reception of his son Humayun at the Four Seasons Hotel in Georgetown in DC area.

The bride, Naima, is paternal granddaughter of the late Hadhrat Malik Saif-ur-Rahman Sahib, *Mufti Silsila* and Principal *Jami'a* Ahmadiyya Rabwah, and maternal granddaughter of the late Commodore Syed Nasir Ahmad Shah Sahib of Karachi Pakistan, while the bridegroom is grandson of the late Chaudhary Shah Nawaz Sahib.

The members of the *Jama'at* are humbly requested to pray for the success of this marriage that may Allah shower His mercy upon them and always keep them in His protection. *Ameen.*

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Syed Sharif Ahmad Passed Away

Syed Sajid Ahmad

With great sorrow, I would like to inform that Syed Sharif Ahmad passed away on January 31, 2012 at the age of about 82.

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رٰجِعُوْنَ

He was an engineer by profession. He assisted in the early stages of the establishment of Rabwah in survey and planning. He was living in the states for half a century. He played an important role in gathering Ahmadis in San Francisco area and establishing *Jama'at* there. He was its first president. He left behind Naiem Syed Ahmad of Virginia, Nasiem Syed Ahmad of Dallas, Syeda Bushra Ahmad wife of Syed Sajid Ahmad of Fargo ND, Syeda Azra Ahmad wife of Dr Chaudhry Mubasher Ahmad of Virgina, and Syeda Aziza Ahmad wife of Dr Agha Shahid Khan of Baltimore. May Allah raise his status in the heavens. *Ameen*

In Memory of My Beloved Grandfather: Malik M. Naeem (Advocate Sahiwal)

Sarah Malik

Have you ever had someone really close to you then they go to another world? The sorrow that fills in your heart that you didn't spend enough time with them, that you could have changed what happened, the regret that you should have listened to them. It all builds up inside but you can say that the world was a better place when they were here. That was a scenario that fit with me. My name is Sarah Malik and this is my story of my grandfather, whom I always called, 'Abu'. My grandfather was the son of the Late Malik M. Mustaquim, Advocate, Sahiwal, father of Malik Faisal, Philadelphia

He's coming! He's coming! Like every year Abu came to America in the first or second week of March. We all expected the call that told us of the visitor. The date was set and marked on all of our calendars. Everyone comes to our house the day the plane lands. My dad would go to JFK to pick him up while my aunts and uncles were at our house getting ready for the welcome party. Peeking through windows and constantly making calls was the kids' job. The grown-ups got together and cooked a gourmet meal.

Ding-Dong! Ding- Dong! The bell rang and screams of joy ran to the door. Abu was standing right there and all we had to do was open the door. He walked in greeting everyone as he headed for the living room. We settled down and the first thing we always did was open the suitcase. The suitcase was filled with goods. From the smallest children to the oldest of the grown-ups everyone got something. We then started our dinner and the room was filled with stories and laughs. I would always ask Abu, "How is the food?" He would reply, "*bahoot pyara bana hai.*" In other words the food is very pretty. The days to come would be the best part of the year.

Playing outside with Abu was a must on our list. My cousins would come over and the first thing we would do would be playing outside. It was nothing too physical just a good game of catch was enough to satisfy us. After all the playing was done we set the sleeping bags. That was so much fun! Rolling in the blankets, jumping on the sleeping bags, and pretending we were hiding was what we would do. Then we played more games like lock and he would hold us until we found the imaginary key. Every time he came to our house or met with us, Abu would give us a dollar. Our bank accounts would quickly climb. Even the baby would get a dollar. Abu would always say that if my sisters and I stayed at his house we would get more money and that was very exciting.

Staying at Abu's house was a blast. When we woke up, he would always call my grandma over and say, "*Isha, jao Sarah aur Amarah ko chai aur nashta do.*" (Translation, Isha make the girls some breakfast and tea.) Then we would go "*sair karnai*" or a ride out in the car. Then drive to the dollar store. There we could buy whatever our little hearts desired. Abu was always looking for accessories for his glasses. Afterwards a trip to McDonalds and a couple of cheeseburgers.

Abu always liked the stock market. When he came to our house, the first thing he would do would be to go with my dad upstairs to his office. There I would find Abu discussing stocks and giving advice to daddy. Abu gave advice a way that no one could. It was in a kind way that made you want to achieve greater and motivate you. He never said flaws about what was wrong and always thought positive. Even when everything was going down, Abu brightened the scene leaving everyone ready to take a step forward. He often said, "Allah Malik Hai."I would go upstairs and tell him that dinner is ready. After talking to daddy he would come down stairs and start eating. During the meal he would try everything made. His plate wasn't filled, but a small portion of everything and complementing as he went. He often would say "*aage to mazaa aa gia*" and "*chutny banao to har cheez banao gai.*" In other words today's food was great and those who learn to make chutney can make anything. When the sun began to set, Abu would be ready to go. He believed that you need to get home before it gets

dark. Sometimes he asked me to come with him to the car. Then he asked me to start the car but I would be unsuccessful and Abu showed me. Of course, the day would not be over until he gave us a dollar and invited my sister and I to his house. Once that happened, Abu's day at our house would end and he would drive the car into the horizon.

He came over to our house one summer day and said he wanted to go shopping. That was a bit shocking because Abu wasn't usually optimistic about shopping but this time he kept saying it and only wanted my mom and my sisters to go. We got in the car and Abu said that we weren't actually going to go shopping. We were going to my uncle who lived in Hatfield, *Mamoo*. My dad and him had an argument and did not want to see each other but he was my mom's brother so my grandpa thought it would be nice if we went to his house. It was not too far away only a couple of minutes. *Mamoo* always got us toys whether we went expected or unexpected he always had something. Once we arrived the grown-ups chatted a while and then we headed back to our house. Abu would not let the secret out that we had went to *Mamoo's* house instead of shopping because my dad would get mad. Abu had good ways of doing things. He would not let others down and kept a smile on everyone's face.

The summer was coming to a close and it was time to return to JFK. Every time we went to the airport Abu gave each of the kids a dollar and said we could buy whatever we wanted. Little did we know that a dollar wouldn't get us anything at the airport. We still searched every shop for something for a dollar. The gate was called on the loudspeaker and pictures were taken. We stood at one end and Abu walked the other way. Getting farther and farther away from us. He turned around and waved and everyone's eyes filled with tears. Abu was going but, we thought positive, he would come back again next year, at least that is what we thought.

He's coming! He's coming! The date was fixed and marked on all of our calendars. This day was March 8th, 2008. We called him on February 25, a couple of days before he would board the plane, and clarified the things he was going to bring for us. February 26th I woke up, I walked over to parents room and their faces were red and eyes overflowing with water. I got the news that changed my life. Abu was gone. I was never going to see him again. Never. The playing outside, the hiding in his sleeping bag, the light he brought in everyone's face was gone forever and no one could bring it back. Everything ended. The ticket was for America but he got the ticket for another world. Today it is his 3rd death anniversary and looking back at what the world was when he was around it brings tears to my eyes. The trail of memories ended when he waved good bye from the airport walking farther and farther away from me. Abu is still alive forever in my heart and I will never forget him.

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Jalsa Seeratun Nabi[saw] Celebrated by Detroit Jama'at

Muhammad Ahmad, Secretary Publications, Detroit Jama'at

By the grace of Allah, Detroit *Jama'at* celebrated *Jalsa Seerat un Nabi*[saw] on Saturday, December 17, 2011 in *Masjid Mahmood*. More than 150 members attended the event. The *Jalsa* started with the recitation of the Holy Quran by Br. Pervaiz Khan, followed by a *Qaseeda* written by the Promised Messiah[as] that was read by young Inaya Ahmed. *Tifl*, Haris Munir shared details of the life sketch of the Holy Prophet[saw] followed by a poem by Br. Rehman Ghani. Later, *Na'ib Sadr* Detroit *Jama'at*, Dr BK Ahmad spoke about the Islamic Socio-economic system. A colorful *Nasirat* team presented a tarana, "*Badargah e Zeeshan e Khairul Anam*". The team included Yusra Mahmood, Ushna Khan, Hibbah Khan, Inaya Ahmed, Ridaa Khan, Nisha khan and Saba Mangla. In his concluding address, *Sadr Jama'at,* Dr. Mansoor Qureshi highlighted how the Holy Prophet[saw] would respond to caricatures and compared it to the current day violent response from non-Ahmadi Muslims. Islam never teaches violence, as has wrongly been attributed to our faith by the west due to the irresponsible acts of the current day so called Muslim religious scholars. Islam's teachings are as peaceful today as there were in the lifetime of the Holy Prophet[saw]. Later on a Q&A session was held where a wide variety of topics were addressed by the presenters. The *Jalsa* concluded with dua and dinner. May Allah reward the *Ziafat* team and all those who worked hard to make the event a success. *Ameen*

TABLIGH: THE MINIMUM WAGES?

Tahir Abdullah Hagura

This humble one is neither a writer nor a scholar, but my dear friend, Waseem Syed Sahib, persuaded me to write something about the *Tabligh* efforts of the Philadelphia *Jama'at*. Submitting to his kind advice, I'll make a sincere attempt. Please pardon my casual way of expressing my thoughts without regard to formalities.
The importance of *Tabligh* has always been stressed by all divine leaders. Khalifatul Masih IV[rh] was of the opinion that," *Tabligh* should be at the highest priority in our lives".

By the Grace of *Allah Ta'ala*, the Philadelphia *Jama'at* has the opportunity to regularly set up the Mobile *Tabligh* Unit at Temple University Campus. We have done this almost every Saturday for quite some time now. This University is well-known not only in America but also worldwide for teaching all kinds of subjects, including Health Care. We have found Saturday to be perfectly suited for our activity. It seems that the students as well as the general public are in a more relaxed mood on this day of the week. We meet students from a variety of foreign countries, as well as from all over the United States. We are also very well positioned. With the public transit station right next to us, people from all walks of life also pass by. Because this is the time for a *Jihad* with knowledge, the student environment provides us with an excellent opportunity to spread the Message of the Promised Messiah[as]. *Alhamdolillah. Allah Ta'ala,* out of His Infinite Kindness, Mercy and Blessings, has shown us inspiring signs illustrating the importance and value of *Tabligh*. One day, before our routine Saturday outing, our dear brother Abu Haroon Sahib, met this humble one after *Jumu'ah* Prayer in the Nasir Mosque, Philadelphia. After shaking hands, he asked whether there is any plan to go out for *Tabligh* the next morning. He asked this of me, in my capacity as *Tabligh* Secretary. I replied "Yes we do have a plan to go out". In an attempt to encourage him to join our humble efforts I added the comments "Join us. This is the highest paid wage activity of the *Jama'at*". Abu Haroon Sahib smiled excitedly and conveyed a warm and genuine look, as if to ask, ----HOW MUCH?

At that moment, this humble one felt helpless to satisfy his obvious curiosity regarding, HOW MUCH? Feeling as if my chest was tightened, nothing was coming to my lips. My heart started pounding and cried out: "Answer him..... Say something....." But What? Despite my desire, I couldn't find any words. There was an uncomfortable silence. Helpless, I turned my attention toward *Allah Ta'ala* seeking His help to answer the query of my brother, in hopes he would come tomorrow. *Allah Ta'ala* out of His Infinite Mercy seemed to feel my concern. That evening at the family dinner, my grandson, Usman bin Affan, who just turned 7 years old, came running to me saying, "Dada Abu (Grandfather), *Dada Abu*, I shall be coming to the trailer for *Tabligh* tomorrow." My heart felt some relief at his remarks. The next morning, as usual we did set up our Mobile *Tabligh* Unit at the campus. A student came to the setup and started inquiring about Ahmadiyyat from one of our dear brothers, Dr. Khalil Malik Sahib, who was standing outside next to the display. By the Grace of Allah he got convinced and Khalil Malik Sahib recommended to him to study the book, *Welcome to Ahmadiyyat*. The student accepted his recommendation graciously and promised to study the message, *Alhamdolillah*. Upon further inquiry, Dr. Malik Sahib brought the guest to the window of the trailer and informed me that the guest would like to have a talk with this humble one. I requested the guest to please come inside. Inside we were sitting with some other members of the *Jama'at* including my grandson, Usman bin Affan. I offered a chair to the guest which he accepted and sat down next to me. I served him a cup of drink.

After a brief introduction we expressed our gratitude by saying, "We are very happy that you have already got a book recommended by our friend, but we would also like to recommend a book titled *Revelation, Rationality, Knowledge and Truth* written by our 4th Caliph, Hadhrat Mirza Tahir Ahmed[rh]." I started telling him about the different features of the book. During my conversation with the guest, my grandson who was sitting on a counter next to us and listening to our conversation, tried to get my attention by tapping my arm. I said to Usman, "*Beta* (Son) just give me a minute, let me finish talking with the guest then I'll attend to you."

After completing my talk with the guest, I turned my face toward Usman and asked, "Yes, Usman what can I do for you?" To my surprise, he responded with excitement, "*Dada Abu, Dada Abu,* I also want to recommend a book to the guest." I looked at his face wondering, what a 7 year old was going to say to the guest? Then I thought, let's give him a chance to see what he is going to say. I said to Usman, "OK *Beta,* let me first introduce you to the guest then you can proceed." So I told the guest that: "This is my grandson, Usman Bin Affan and he would like to say something to you". The guest's face lit up and he said to Usman: "Please go ahead."
Usman got up from the side counter and came face to face with the guest and said, "I would also like to recommend to you a book!" The guest asked: "What book would you like me to read?" Usman replied: "The book titled *Stories from Early Islam.* I have read the --- WHOLE BOOK --- myself," with emphasis on "WHOLE BOOK". The guest asked Usman: "What is this book about?" Usman replied, "This book is about the wars that took place in the time of early Islamic History and the Holy Prophet[saw] was the commander himself."

Upon hearing this, the guest became very happy and told Usman: "Look I am going to buy the book that Dr. Khalil recommended and also the book your grandfather is recommending and also the one you are recommending". Upon hearing the comments made by the guest, Usman smiled with happiness that, by the Grace of *Allah Ta'ala*, he was able to convince the guest to read that book. Then he looked at me to see what to do next. I said to Usman: *AlhamdoLilliah,* as the guest out of his kindness has accepted your recommendation, now go and get the book to present to him". He ran outside to his father looking for the book.

After a few moments later he came back with a little concern and said: "Dada Abu! We don't have that book in stock." For a moment I was surprised to hear this. Then, By the Grace Of *Allah Ta'ala*, a thought occurred to me; "How, is it possible that *Allah Tal'ala* not only inspired Usman today with this desire (*Jazbah*) and then bestowed him with the courage to address a stranger. Then, *Allah Ta'ala* blessed him with the memory that he remembered the title of the book, yet the book is not here?" I said to myself: "This book has got to be here somewhere".

I told Usman: "Please go and tell your father to look for the book once again, it should be here somewhere". Meanwhile I also told Madeel, his uncle, to help him to find the book. A few minutes later he came back smiling, with the book in his hand. And he presented the book to the guest. The guest was enthused to see the book and graciously accepted it from Usman, thanking and praying for him. The guest ended up buying 4 books on that day, A*lhamdolillah.* The bill for the books totaled $30.00. The guest asked us, as he does not have the cash with him, could he go to the bank and get the money? We replied in the affirmative. I gave those books to Affan and asked him to please collect the money when the guest returns. A little later, I saw some money in the hands of my grandson, Usman. Wondering where it came from, I asked him, Beta what's that money in your hands? Usman's father, Affan, who also happened to hear me asking the question to Usman, quickly responded: "Abu! The guest, who purchased the books a little while ago, also presented this money to Usman as a gift." The guest was so impressed with Usman's presentation of the book that he awarded him with this gracious gift, *Alhamdolillah.*

In so doing, by the Grace of Allah, Usman made his first successful attempt in the field of *Tabligh.* The guest presented him with an amazing gift of $ 60.00 in cash! Everyone in the trailer was so surprised and excited praising *Allah Ta'ala.* Even Abu Haroon Sahib happened to be there, who met me a day before in the mosque, wondering with the question,"HOW MUCH" one gets paid for *Tabligh.* We also had the company of our young *Murabi,* Rizwan Khan Sahib, plus Waheed Rushdie Sahib, Hussein Abdul Aziz Sahib, Saadat Abdullah Sahib and others. This seemed an appropriate answer to the question of Abu Haroon Sahib, a day earlier. While I could not find words to answer him, *Allah Ta'ala* manifested this little example. In the State of Pennsylvania, the minimum wage is $7.25 per hour. Upon first calculation, it seemed that Usman was compensated 10 times more than the minimum wage. In reality Usman spent only 5 minutes in this endeavor which means that he was compensated at the rate of $ 720.00 per hour, which is equivalent to almost 100 times more than the current minimum wages! So, *Allah Ta'ala* out of His Graciousness gave us some idea of the possible "Minimum Wages" for performing *Tabligh* at a *Jama'at* level. However, the compensation we get is unlimited. *Alhamdolillah.*

JALSA SALANA GUATEMALA 2011
December 2 - 4 2011

Aliya Latif

THURSDAY DECEMBER 1

Meeting with Former President of Guatemala:

Amir Guatemala Abdul Sattar Khan, Naib Amir USA Imam Daud Hanif and Brother David Gonzalez, met with former president of Guatemala (now currently serving his 3rd term as Mayor of Guatemala´s capital, Guatemala City) Mr. Alvaro Arzú. Imam Daud Hanif spoke to the mayor about the *Jama'at's* goals, the nature of the Ahmadiyya Muslim Community and Humanity First's humanitarian relief efforts in Guatemala. Imam Sahib also presented Mayor Arzú with a copy of the Holy Quran and the Philosophy of the Teachings of Islam. Imam Sahib thanked the mayor for his years of service to Guatemala and his great strides made to ensure peace and security for the nation. Mayor Alvaro Arzu appreciated the gift of the Holy Book of Islam and promised cooperation and support for the Ahmadiyya Muslim Community in Guatemala.

National & International Guests:

Jalsa guests began arriving Monday, November 28th and remained through the week of *Jalsa* till Thursday, December 8th. From within the country, the following cities were represented: Puerto San Jose, Antigua, Mixco, Guatemala City, Xela and HueHuetenango. And international guests visited from Panama and the United States (Imam Daud Hanif of New York City, Dr. Imtiaz Chaudhry, Alhaj Jalaluddin Latif and wife Naima Latif, Alhaj Jamil Choudhry, Aliya Amatul Latif – all of Central New Jersey, Amatul Rashid Jude, from Atlanta Georgia Jamáat, and Fazal Qureshi and wife Roohul Rehman of Orlando Florida *Jama'at*). In preparation for *Jalsa* weekend, formal *Jalsa* Guatemala invitation letters and cards were created and distributed to friends, family and international *Jama'at* members.

Press Conference:

On Thursday December 1, a press conference was held at the Holiday Inn, in downtown Guatemala City.

Jalsa Press Coverage:

http://www.elperiodico.com.gt/es/20111205/pais/204585/

Ahmadiyya, a peaceful wing of Islam, attracts Guatemalans

The mosque Baitul Awal welcomes believers of all religions who seek a pure encounter with God.

Cladia Mendez Villasenor cmendezv@elperiodico.com.gt

The same Imam Abdul Sattar Khan, president and spiritual leader of Ahmadiyya Muslim Community ("The most praise") of Guatemala recognizes that today Islam is associated unequivocally end terrorism policy immersed in Middle Eastern countries. But the work of millions of followers of the Prophet Muhammad (Mohammed) in Ahmadiyya, worldwide, tries to erase this stain.

In 1989, said Alberto Gonzalez, secretary general of the organization, began the movement in the country, which had emerged 100 years ago in India." The aim was to restore the purity of religion and the true message of the Prophet which is peace and not hatred," he said. To date, the community has about 100 believers, all except the Imam Guatemalans, a native of Rabwah, Pakistan, who was a missionary in Spain before coming to Guatemala, are Guatemalans.

Some have adopted the Muslim religion, others, like the Peña Montes family, residents of Zone 5, keep the Catholic faith, but regularly attend the mosque. "Here all are welcome, and as it is written in the Koran, there must be no compulsion in religion," said Gonzalez.

The community has mosques in Huehuetenango, Quetzaltenango, Escuintla and Sacatepéquez, Guatemala and has spread to El Salvador, Colombia, Brazil, Ecuador, Panama, Chile and the Caribbean. "It was a good experience, Guatemalans are more open, friendly and able to take a place of worship for all," said the *Imam.*

FRIDAY DECEMBER 2

Congregational *Tahajjud* and *Fajr* Prayers followed by *Darsul Qur'an* were lead by *Ameer* Abdul Sattar Khan. The morning session began with Friday Sermon delivered in English by Imam Daud Hanif on the topic of the Appearance of the Promised Messiah[as], followed by the Spanish translation by Brother David Gonzalez. After Prayer and Lunch, *Jalsa* began with the Flag Hoisting Ceremony. Guatemala's flag was raised by *Ameer* Abdul Sattar Khan and the flag of Ahmadiyyat, by *Imam* Daud Hanif. Following this ceremony, the program opened with recitation of Holy Quran, 2:256, by Faiz Ahmed with English and Spanish translations by *Alhaj* Jalaluddin Latif and Andres Gonzalez respectively. *Alhaj* Jamil Chaudhry recited a poem of the Promised Messiah[as]. Next, Brother David Gonzalez welcomed guests to *Jalsa* 2011 with the following words:

Welcome Address by David Gonzalez
(with English Translation by *Alhaj* Jalaluddin Latif)

In the Name of Allah, Most Gracious, Most Merciful. *Assalamu Alaikum Wa Rahmatullah Wa Barakata hu*!

Dear Brothers and Sisters. We welcome you to Guatemala and our annual *Jalsa Salana* 2011!

It is an honor to be in your presence today. Our *Jalsa Salana* is small in numbers, but unlimited in blessings, since we are among the first determined seeds of a community that has begun to bloom. Just as the early *Jalsas* in Qadian or London were modest in numbers, we can see how, with Allah's blessings, these countries celebrate their *Jalsas* today with thousands of participants. May Allah make it so here in Guatemala.

And while it is a time to share and meet with local and foreign brothers and sisters, we must remember God much these days and ask that He, through his infinite Grace, grant us the strength and patience to change our lives and grow in spirituality.

My dear brothers and sisters, I ask that we unite in prayer during these blessed days of *Jalsa*, so that our *Jama'at* in Guatemala and around the world continues to increase each year, *Insha Allah*. We welcome you all as family and may the peace of God be with you.

Hadhrat Khalifatul Masih V's[aba] Message to Jalsa Guatemala:

A message was received from the *Tabshir* office in London with the following message from Hazoor[aba] that was read out in English by Imam Daud Hanif and translated into Spanish by Brother David Gonzalez. This marked the opening of *Jalsa Salana* Guatemala 2011. The complete text of address is below:

In the name of Allah, the Gracious, the Merciful

Dear Members of the Ahmadiyya Muslim *Jama'at*, Guatemala

Assalamo Alaikum Wa Rahmatullah Wa Barakatuhu!

I am very pleased that you are holding your Annual *Jalsa Salana* on 2nd, 3rd and 4th December 2011. May Allah bless your Jalsa with great success and may all of you receive great blessings from this unique spiritual gathering. Remember, this is not an ordinary convention. The Promised Messiah (peace be upon him), has stated:

> *'The major aim of the Gathering is that the sincere members of the Jama'at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their relationship with Allah. One advantage is that by meeting various friends, the circle of brotherhood will broaden and it will strengthen their mutual ties.' (Asmani Faisla)*

During the period of the *Jalsa*, you should not indulge in idle talk, but you should remain engrossed constantly in prayer and *Istighfar*. You should listen attentively to the various speeches by members and scholars of the *Jama'at*, increase your knowledge and strengthen your faith and understanding of the teachings of Islam. This Community that Allah initiated through the Promised Messiah[as] has been given the distinction that it was joined to the early Muslims. This is not an ordinary distinction or indeed an ordinary Community. Hundreds of thousands of pious-natured people departed this world in the hope of finding this era. Each one of us who associates himself or herself to the Ahmadiyya Community should reflect over these matters. The Companions of the Holy Prophet *(peace and blessings of Allah be on him)* took his *Bai'at* and by virtue of his moral training they forged a connection with Allah of such magnitude that Allah stated in the Qur'an: ***'And of men there is he who would sell himself to seek the pleasure of Allah;*** **(Ch.2:v208).**

Allah keeps a most benevolent eye on His servants and is exceptionally Compassionate to those who are every ready to put His commandments in practice. People who abide by His commandments endeavour to emulate Divine attributes at the human level - and they are kind and gentle to Allah's creation. Such are the teachings of true Islam; they link man with Allah and then guide man towards the service of mankind. This is the path that the Companions *(may Allah be pleased with them)* followed and this is what the Promised Messiah *(peace be upon him)* came to teach us.

Counselling his Community, the Promised Messiah *(peace be upon him)* wrote:

'O my Jama'at, may Allah Almighty be with you. May that Mighty Benefactor prepare you for the journey to the hereafter as the Companions (may Allah be pleased with them) of the Holy Prophet (peace and blessings of Allah be upon him) remained prepared. Bear in mind that this world is nothing. Cursed is the life which is only

for this world and unfortunate is the person all whose grief and sorrow is for the world. If there is such a one in my Jama'at, it is in vain that he considers himself to be in my Jama'at, for he is like a dry branch that will not bear fruit. (Tadhkirat-ush-Shahadatain, Ruhani Khaza'in, vol. 20, p.63, Essence of Islam, Vol. IV, pp. 277 – 278)

In this regard, the Promised Messiah[as] has emphasised:

'The purpose of their joining the Movement and establishing with me a relationship like that of a disciple is that they should achieve a high degree of piety and righteousness. No wrongdoing or mischief should ever come near them. They should offer the five daily Prayers regularly and with congregation, and should not lie nor hurt anyone by their tongues. They should not be guilty of any kind of vice and should not let even a thought of mischief, wrongdoing or transgression pass through their minds. They should shun every type of sin, offence, undesirable speech and action, as well as all egoistic passions and unruly behaviour. They should become pure-hearted, harmless and meek servants of Allah Almighty, and no poisonous germ should flourish in their beings.' [Essence of Islam, Vol. IV, pp. 349 – 250]

This is the noble call of the Promised Messiah *(peace be upon him)* – but unfortunately, despite his virtuous teachings, the members of his *Jama'at* are facing more and more opposition and enmity and threats and violence from the fanatical elements in some countries.

We should not be disheartened because we are already aware of the history of all prophets, which shows that difficulties and troubles were inflicted on them and their followers, so much so that the Holy Prophet of Islam *(peace and blessings of Allah be upon him)*, the beloved Prophet of Allah Almighty, for whom the entire universe was created, along with his followers, also passed through such trials and tribulations. So whenever the *Jama'at Ahmadiyya* goes through such a phase of intense persecution, we should draw inspiration for steadfastness and devotion from the life of the prophets and especially that of the Holy Prophet *(peace and blessings of Allah be upon him)*.

We should also have firm faith in that that these periods of extreme difficulty will lay the foundations of forthcoming victories. Such periods of difficulty also provide us with the opportunity to gain further nearness to Allah Almighty, by offering supplication and lamentations before our Lord and to continue to strengthen our bond with The Divine.

Our reliance is solely on Allah to come to the aid of the persecuted members of the *Jama'at* and it is for this reason that I have directed you to offer two daily *Nawaffil* prayers and also to keep fast for one day in the week. I draw your attention again for the need of extraordinary prayers beseeching Allah's Protection and Help. The fervour and intensity of your supplications should be such that they tear through the heavens and shake the threshold of the door of Allah.

I also advise you to remain attached and loyal to the blessed institution of *Khilafat*. Today, the task of revival of Islam can only be performed by adhering to the system of *Khilafat.* Therefore, you should always endeavour to uphold this noble institution and ensure that your future generations always remain within the blessed guidance and protection of *Khilafat-e-Ahmadiyya*. May Allah enable you to do so.

May these heartfelt prayers of the Promised Messiah *(peace be upon him)* be with you all. May Allah bless your *Jalsa Salana* with every success and may all of you be infused with a new spirit of faith and *Taqwa* to enable you to go forth and serve the *Jama'at* and the cause of Islam and humanity, with renewed energy and fervour. May Allah bless you all.

Yours sincerely

Mirza Masroor Ahmad

KHALIFAT UL MASIH V

The Example of a True Ahmadi by Amir Abdul Sattar Khan (with English translation by *Alhaj* Jalaluddin Latif): After Hazoor's message to *Jalsa* Guatemala was read and translated, the *Ameer* Guatemala detailed the characteristics of an Ahmadi Muslim. Mainly, obedience to the Holy Qur'an, the Holy Prophet[saw], and *Khilafat*. He stressed, an Ahmadi must exhibit a strong connection to prayer and a deep seeded love for Allah, a trustworthy and honorable character and a charitable and giving nature, willing to make sacrifices in the way of Allah. In their homes, Ahmadi Muslims treat spouses and family with respect and compassion. He ended his address with a prayer that Allah establish the supremacy of Islam throughout the world and draw the hearts of humanity to the worship of One God.

SATURDAY DECEMBER 3

Congregational *Tahajjud* and *Fajr* prayer was held with *Darsul Qur'an* lead by *Ameer* Abdul Sattar Khan. The morning session opened with recitation of the Holy Qur'an (16:126-129)by *Alhaj* Jamil Choudhry with Spanish and English translations by Andrés Gonzalez and *Alhaj* Jalaluddin Latif.

Conditions of *Bai'at* by Dr. Imtiaz Chaudhry (with Spanish translation by Mario Gonzalez): The first speech of the morning was delivered by Dr. Imtiaz Chaudhry, of Central New Jersey *Jama'at*, who detailed the importance of each *Bai'at* condition and the need for each Ahmadi to look seriously at applying these conditions to their everyday lives.

The Truth of the Promised Messiah[as] By David Gonzalez (with English translation by *Alhaj* Jalaluddin Latif): David Gonzalez highlighted the many proofs of the veracity of the Promised Messiah[as], debunked false claimants, and explained the need for an in-depth study of his works and life so each Ahmadi can be firm in his/her faith and spread the message of Ahmadiyyat effectively.

Q&A session: A lively question and answer session was held in Spanish and English with questions ranging from *Purdah* and women in Islam to *Ramadan*, the significance of *Wudu* and certain *Salat* postures, and the meaning of Ahmadiyyat.

After Prayer and Lunch, the Afternoon Session began with the Holy Qur'an recitation by Faiz Ahmad with Spanish and English translations by *Tifl* Jorge and **Alhaj** Jalaluddin Latif, respectively.

The Need for Khilafat by Imam Daud Hanif (English with Spanish translation by Mario Gonzalez): For the first speech of the afternoon, Imam Daud Hanif explained the need and importance of *Khilafat* according to the prophecies of the Holy prophet[saw] and how through this divine institution mankind can find peace.

Spending in the Way of Allah by David Gonzalez (with English translation by Alhaj Jalaluddin Latif): Next, David Gonzalez highlighted the importance of spending in the way of Allah and the financial system Ahmadiyyat has laid out. He detailed the various departments and schemes, and the integrity and character of people working in this capacity. He juxtaposed the *Jama'at* financial system with plighted systems that lack Divine support and oversight and ended by encouraging Guatemala to participate in system of *chanda* and other *Jama'at* schemes to reap the many blessings Allah has promised.

Lajna Handicraft Activity: Sister Roohul Rehman from Orlando Florida *Jama'at,* conducted a handicraft activity with local *Lajna* members during free time on Saturday. Sisters cut and made circular scarves out of pre-existing scarves or fabric they brought from home. In addition, *Ameer* Guatemala gave gifts of scarves to all local Guatemala *Lajna* members.

Bai'at Ceremony

On Saturday Dec 3rd, new member, Sister Alma Rodenas, signed *Bai'at* and *Imam* Daud Hanif, *Ameer* Abdul Sattar and David Gonzalez officiated the ceremony. Sister Alma has been attending Baitul Awal Mosque every *Jumu'ah* since her first visit to the mosque during this past *Ramadan.* She was introduced to Ahmadiyyat

by another active new convert Alejandra Giron, and had been drawn to Islam years earlier by the beauty of the *Adhan*/Call to Prayer. Alma has been active in inviting her friends and family to hear the message of Islam and usually is accompanied by her two nieces. *Lajna* President, Marta Maria Gonzalez and other sisters warmly welcomed her to the community and the ceremony was accompanied by many tears and *dua*s.

SUNDAY DECEMBER 4

Congregational *Tahajjud* and *Fajr* prayers were offered, followed by *Darsul Qur'an* lead by *Ameer* Abdul Sattar Khan. The last session of *Jalsa* opened Sunday morning with the recitation of the Holy Quran by Brother Fazal Qureshi with Spanish and English translations by *Tifl* Yusuf and Alhaj Jalaluddin Latif, respectively. Alhaj Jamil Choudhry recited a beautiful poem of the Promised Messiah and Brother David Gonzalez gave another welcome address. Next, Amir Guatemala gave a talk about the Life of the Holy Prophet Muhammad[saw].

The Life of the Holy Prophet Muhammad by Ameer Abdul Sattar Khan (English by Dr. Imtiaz Chaudhry): *Ameer Sahib* highlighted the peaceful compassionate nature of the Holy Prophet[saw] throughout his life, before Islam and afterwards. He related various accounts of his propensity to overlook great injustices and wrongs and instead choose mercy and forgiveness. From attempted murder plots, to wars, to persecution and boycotts his gentle and loving nature overshadowed the most negative circumstances.

Women in Islam by Mario Gonzalez (English Summary by *Alhaj* Jalaluddin Latif): Brother Mario Gonzalez spoke about the status of women historically, and how up until today, many women are still are not enjoying equal rights. He highlighted the Islamic teachings about the many roles women play and their spiritual equality, along with the rights and status of dignity and respect awarded them by Islam. He condemned the abusive and subjugating practices of some Muslim nations towards their women as hypocrisy and a disregard for the true teachings of Islam.

Summary of Sunday's Humanity First Updates: Humanity First Guatemala was introduced to Sunday's attendees by David Gonzalez, Executive Director of HF Guatemala, with translation read by *Alhaj* Jalaluddin Latif. Updates include:

- 2nd successful year of eye surgery clinics in Chichicastenango and San Juan Sacatepéquez. The most recent eye camp was expanded to include not only cataract surgeries but also an Optometry clinic with free eye exams and eye glasses.
- Since 2010, Humanity First Guatemala has built close to100 rural water wells in Masagua. Each water well is hand dug by hired local villagers. In this way, Humanity First is able to invest in the local community it is serving and promote self-sufficiency.
- This month, Humanity First Guatemala will establish a certified, Ministry of Education approved, computer technology lab in San Juan Sacatepéquez. They will award more than 500, full-tuition, scholarships for students, and offer 19 courses which include basics such as Microsoft Office and advanced courses such as C++. HF Guatemala looks to open doors to students this February - God willing.

In the upcoming year, Humanity First Guatemala plans to expand the scope of medical services and include dental and general surgery clinics.

Final Jalsa Address by Imam Daud Hanif
(with Spanish translation by Mario Gonzalez):

Imam Daud Hanif explained in detail, the essential principals for the establishment of world peace. He said: "God has provided complete guidance through His prophets and finally through the Holy Qur'an to achieve

this goal. In the latter days God has sent to the Promised Messiah and Imam Mahdi[as] for the re-establishment of peace in this very disturbed world. Mankind has severed its relation with the Creator and this is the main cause of all the troubles and problems its remedy is that they should return back to Him and establish their relation with Him. For this purpose God has sent him to show the way. Follow this path andyou will have permanent peace. Those who heeded his message and became his followers achieved peace. This message of peace is being conveyed the world over and will succeed in due course. He also warned that if mankind did not return to God then they are heading towards great destruction. In conclusion the *Imam* quoted from the present supreme head of our community Hadhrat Mirza Masroor Ahmad Khalifatul Masih V[aba]. 'Those countries who want to be the standard -bearers of peace should sit down together and work how the world can be saved from destruction. When thinking of that, they should remember their Creator and then think for the betterment of His creation. But remember that the path which the world has chosen today, the effect of instability will not be confined to just one country but will spread all over the world. It is quite possible that we will witness many examples like Hiroshima and Nagasaki even worse.' "

Q&A Session: Another spirited Question and Answer session was held immediately after the concluding session. One interesting question pertained to the rights of women particularly relating to abuse and coercion. Along with mentioning this was totally against Islam, a local Guatemalan Ahmadi attorney also added that similar laws restricting women's rights have existed in Guatemala until recently, to highlight the point that it is not Islam but culture that oppresses women.

During this session, two non-Muslim guests thanked *Jama'at* Guatemala for sharing this message of Ahmadiyyat and Peace. A Mayan tribal leader, attended along with a delegation from members of his community, made mention of the similarities that exist between Islam and his faith. He also thanked *Jama'at* Guatemala for inviting them and for advocating for peace.

Closing: The *Jalsa* concluded with a Final *Dua*/Prayer for Peace lead by *Imam* Daud Hanif and an open air lunch on the mosque grounds.

Comments: A cross section of society attended the final day of *Jalsa*, including judges, attorneys, teachers, business professionals, and the general public. *Jama'at* Guatemala circulated a guest book for written feedback and comments. Guests wrote about the hospitality, the beauty of the mosque, the humble and welcoming *Jama'at* members and the inspirational speeches and discussions. A few comments are included below:

"When we entered the mosque Baitul Awal, I felt as if I had entered Alhambra in Spain."

"The members of Jamaát Guatemala are being trained both for service to mankind and the Creator. During Jalsa I observed men, women, youth, and children busy in the service of guests day and night."

"...the program was very punctual and...I enjoyed each and every moment, with appealing speeches from Ameer Sahib and Daud Hanif Sahib."

One American guest remarked that aside from *Jalsas* in Rabwah and Qadian, they have never seen such exemplary hospitality and service as here in Guatemala. A local Guatemalan family wrote (in Spanish) that they enjoyed the Islamic message of peace. The whole world is waiting for peace and it's possible for everyone if they accept the teachings of spiritual peace. The world deserves a better future and the answer is Islam.

Tour of Antigua: After the final *Jalsa* lunch, local *Jama'at* new member Alejandra Giron arranged two private minibuses to take *Jalsa* guests on a tour of nearby charming Antigua (the old capital of Guatemala). May Allah reward her generosity.

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Majlis Ansārullāh, USA 30th National Ijtimā' 2011 And 19th Majlis Shūrā

Report Prepared by Rafiuddin Malik, Qā'id Tarbiyat

The 30th National *Ijtimā'* of *Majlis Ansārullāh*, USA was held at Baitur-Rahman Mosque, Silver Spring, MD from October 7 to 9, 2011. As is customary, the 19th *Majlis Shūrā* of *Majlis Ansārullāh* was also held during this time. By the Grace of Almighty Allāh, both the *Ijtimā'* and the *Majlis Shūrā* were very successful, with a combined total attendance of more than 450 *Ansār* from all over the USA. All the sessions of the *Ijtimā'* and *Shūrā* were held in the *Lajna* hall on the second floor while the *Ansārullāh* Hall was used as hospitality (*Diyāfat*) area. The Mosque prayer areas were used for Prayers and accommodation. The indoor sports activities took place in the basement area of the Mosque and the outdoor sports activities were held at the outside grounds of the Mosque.

Among the salient features of the *Ijtimā'* and *Majlis Shūrā* were opening and closing sessions, educational, and sports competitions, *Talqīn-i-'Amal* sessions related to *Tablīgh, Tarbiyat*, and *Ta'līmul Qur'ān,* an interactive workshop on health, *Rishta Nātā* and *Waqf-i-Nau* presentations, and "Son to Father" session with *Sadr Majlis Khuddāmul-Ahmadiyya.* Following are some of the highlights of the various *Ijtimā'* events:

Opening Session

The opening session of the *Ijtimā'* started right after Friday prayers with the recitation of the Holy Qur'ān. *Sadr Majlis Ansārullāh,* Dr. Wajeeh Bajwa, then led *Ansār in recitation of the Ansār pledge* which was followed by recitation of an Urdu poem from *Durr-i-Samīn. Sadr Majlis Ansārullāh* welcomed all Ansār members and set some ground rules for Ijtimā'. He then invited Missionary in charge and *Nā'ib Amīr*, *Imam* Naseem Mahdi, for the inaugural address.

Imam Naseem Mahdi, in his address, discussed the "Muslims for Life" campaign. He said that the Holy Prophet[saw] came to give life and that the Holy Qur'ān promotes life, not terrorism. This Divine teaching was earlier given to the Jews but they forgot it. Now this torch has been given to the followers of the Promised Messiah[as]. He mentioned that as regards the blood drive campaign to collect 10,000 units of blood, with the grace of Allāh, to date 11,628 units had been collected and that this blessing comes through the special prayers of Hadhrat Khalīfatul Masīh V[aba]. He mentioned that the Holy Prophet[saw] was commanded to convey the following message. "Say, My Prayer and my sacrifice and my life and my death are *all* for Allāh, the Lord of the worlds." (*Al-An'ām*; Verse 6). He stressed that in light of this, each one of us should also be able to convey the same message supported by our actions. In the Holy Qur'ān there is a mention of Hadhrat Ibrahim[as] asking his Lord, "My Lord, show me how Thou givest life to the dead." In response, Almighty Allāh said, "Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste ---." (Chapter 2: Verse 261). The above verse was also revealed to the Promised Messiah (peace be on him) and on several occasions he was addressed as "Ibrāhīm." In this modern age of technology the word "bird" is also being used for the various television satellites orbiting our earth. The *Ahmadiyya Jamā'at*, with the grace of Allāh, has already started using these "birds" in the form of MTA to convey the message of Islām and Ahmadiyyat in all corners of the earth. Many Arabs have since joined the fold of Ahmadiyyat, and Hadhrat Khalīfatul Masīh V[aba] is receiving *Bai'ats* from the Middle East on a daily basis. Recently we have started witnessing waves of revolution in the Middle East and the USA. But the foundations of real revolution, meant to give life to humanity at large, were laid by the Promised Messiah[as] according to the prophecies of the Holy Qur'ān and of The Holy Prophet[saw]. Hadhrat Musleh Mau-'ood[ra] has spoken very high of *Nizām-e-Wasiyyat* and has admonished not to underestimate the value of this Divine scheme. Time is approaching when the blessed System will *Insha' Allāh* meet basic needs of all the poor and the needy on this earth, and will also save spiritual life. He stressed that while delivering the message of life to others, we should not forget our own children. This is a word of warning to keep our future generation involved in the service of Faith. That is an effective source of their moral and spiritual training.

Shūrā Proceedings

Majlis Shūrā proceedings took place on Friday immediately after the opening session of *Ijtimā'* and then continued on Saturday evening. In the Friday session, last year's approved proposals and implementation reports were presented by *Qā'id Umūmi*, Dr. Imran Hayee. New proposals that were not selected for discussion and those selected for discussion were presented to the *Shūrā* body. Five subcommittees were formed for deliberations on proposals

that were accepted for discussion. The five subcommittees were General, *Tablīgh, Tarbiyat, Ta'līm*, and Finance. *Sadr Majlis* also appointed a Chairman and a Secretary for each of the subcommittees. The subcommittees met and deliberated on their respective proposals until late on Friday night, and all committees prepared comprehensive reports with recommendations.

The final session of *Shūrā* was held on Saturday at 8:00 p.m. Missionary in charge and *Nā'ib Amīr, Imam* Naseem Mahdi conducted the elections of *Sadr* and *Nā'ib Sadr Saf Dom* of *Majlis Ansārullāh,* USA. Afterwards, the chairman of each of the five aforementioned subcommittees presented their reports. The recommendations were deliberated by the *Shūrā* body. The recommendations will be sent to Hadrat Khalīfatul Masīh V[aba] for approval. The final *Shūrā* session ended at 10 p.m.

Educational Competitions

Many educational competitions including recitation of the Holy Qur'ān, *Darsul Hadīth*, impromptu speech, general knowledge, and observation and recall took place during the *Ijtimā'*. The first educational competition was Recitation of the Holy Qur'ān (verse 111, *Surah Al-Kahf*). Most of the regions were represented and as usual the quality of recitation was high. Next, came the *Darsul Hadīth* competition with the competitors reviewing *Hadīth* Number 27 "If the Heart is Good All the other Limbs Get Well" from "Forty Gems of Beauty." This *Hadīth* presented the competitors some challenge to provide additional color and commentary as the meaning is very straightforward and comprehensively covered in the commentary in the book. Next up was the Impromptu Speech competition, keeping with the theme of this year's U.S. *Jamā'at* activities, many of the topics presented to the contestants were based upon the importance and benefits of the Muslims for Peace/Life campaigns. Competitors really had to think on their feet this year to come out ahead. The organizers really went out on a limb to manage the next competition—Religious and General Knowledge. As in past years this was a team competition with 4 or more participants from each region. The twist came in that all teams needed to have a computer or smart phone with access to the Internet. The Internet site is specially designed for multiple teams to receive the questions and in a timed session answer their response in a multiple choice format. First challenge was ensuring each team had a computer or smart phone/device and, unfortunately, due to this requisite, 3-4 teams were not able to participate. Cash awards ($300, $200, and $100 for the first, second, and third best essays respectively) were also awarded for Essay competition for essays submitted prior to the *Ijtimā'*. The cash awards are a real incentive for members to get their pen and pads—or perhaps their iPads—ready for next year!

Sports Competitions

Many sports competitions including Darts, Horse Shoe Toss, Basketball Hoops, Tug of War, Table Tennis, Volleyball were held. The weather remained pleasant and sunny on all three days of the *Ijtimā'* which allowed successful organization of the outdoor events. The contestants enthusiastically participated in the various sports competitions and vied with fellow *Ansār* brothers in a most congenial atmosphere. Cheering crowds provided much encouragement to individual and team participants.

Talqīn-i-'Amal Session on *Tarbiyat*

Tarbiyat Talqīn-i-'Amal session was held on Sunday morning. The topic discussed was "Safeguarding our Youth from Social Media Risks." The session was presided by National Secretary *Tarbiyat,* Nasir Mahmood Malik. Respected Missionaries *Imam* Mubasher Ahmad and Imam Shamshad A. Nasir offered their advice on the subject. *Imam* Mubasher Ahmad offered insight into the challenges and risks of social media and Imam Shamshad A. Nasir offered his advice on how to safeguard our youth from the risks of social media. It was pointed out that in today's age the use of social media cannot be totally avoided and it does offer some benefits but it is imperative to be aware of the risks it poses and to take measures to try to safeguard our youth from these risks. Towards the end of the session a few questions were entertained from the audience that were answered by the panel. The audience also made some comments and suggestions on the risks and challenges posed by social media and offered first-hand experiences on the subject.

Talqīn-i-'Amal Session on *Tablīgh*

Tablīgh Talqīn-i-'Amal session was held on Saturday at 1:35 p.m. and was presided by Nā'ib Sadr, Dr. Khaled A. Ata. The session started with the recitation of the Holy Qur'ān by *Al-Haj* Ousman Seck of Miami *Majlis*. After the recitation, *Qā'id Tablīgh* introduced the following three new members of Ahmadiyya Muslim Community to the attendees:

1. Al-Haj Ousman Seck (Miami *Majlis*)
2. Abdul Shahid Mumin (Dallas *Majlis*)
   Jesus Tores (Bay Point *Majlis*)

Each of the new members introduced themselves and expressed gratitude to Almighty Allāh for enabling them to accept Ahmadiyyat.

A brief report of achievements of the *Majlis* in the area of *Tablīgh* was presented by *Qā'id Tablīgh.* It was stated that this year *Majlis Ansārullāh* participated in Muslims for Peace, Muslims for Loyalty, and Muslims for Life campaigns. Dr. Waseem Sayed gave a faith inspiring speech detailing the efforts made for these campaigns and he challenged *Ansār* to do more than *Majlis Khuddāmul Ahmadiyya. Imām* Inamul Haq Kauser spoke on the topic of why it is important for *Ansār*

to stay active in the area of *Tablīgh.* He also pointed out how great inroads have been made in introducing the *Jamā'at* in USA this year. He emphasized that increasing our knowledge of *Tablīgh* related topics is essential for *Ansār.* Dr. Khaled Ata gave his concluding remarks and reemphasized the motivational points of the speakers.

Health Workshop

The Health Talk was presented by Dr. Syed Tanvir Ahmed on the topic of "Alcohol & Drug Abuse" on Sunday at 10:00 a.m. In response to the previous year's demand, the time for the Health Talk was extended from half an hour to full one hour. The session was presided by Nasir Mahmood Malik, National Secretary *Tarbiyat,* and coordinated by Shamim Malik, *Qā'id Sehat-i-Jismāni & Zehānat*/Health.

This topic was chosen to provide guidance to *Ansār* to help themselves and their family members so as to become aware of the dangers of various intoxicants that are freely available in this society. There is a growing need to be familiar with these issues and address them on a timely basis within our communities. Dr. Tanvir Ahmed's PowerPoint presentation lasted for almost half an hour. The following are the key points of the presentation:

- Drug Abuse & Addiction
- Causes & Risk Factors
- Commonly Abused Drugs
- Stages of Drag Abuse & Addiction
- Behavioral Changes
- Screening Tests
- Treatment

Relevant quotations from the Holy Qur'ān, *Ahadīth,* and writings of the Promised Messiah[as] were presented to emphasize the prohibition and dangers of all kinds of intoxicants including smoking that often leads to the use of drugs.

The presentation was followed by approximately half an hour of interactive question and answer session. The audience offered useful comments and asked questions. Dr. Ahmed answered all the questions and mentioned that he would be available for future contact for any help in this area. The PowerPoint/Health Talk presentation is available on ansarusa.org for the benefit of *Ansār.*

Son-to-Father Session

As in previous years, an inspiring presentation "Son-to-Father" was made by *Sadr Majlis Khuddāmul-Ahmadiyya* (MKA), Rizwan Alladin, in the afternoon session on Saturday. *Sadr* MKA started his presentation with a *Hadīth* of the Holy Prophet[saw] that narrates that Allāh the Almighty accepts father's prayers for his children. He explained that there were deep meanings and special message behind this specific *Hadīth* of the Holy Prophet[saw]. In Islāmic society, a father is generally busy in many activities as head of the household and when he prays for his children, Allāh out of His infinite Grace and Mercy accepts his prayers. *Sadr* MKA shared with *Ansār Ijtimā'* audience that he, being a father of a young son, does realize what it takes to raise a son. He pointed out that, first and foremost, an *Ahmadi Khādim* as a son needs prayers from his father as opposed to having any other expectation. He said that along with our sons, our daughters are also part of the scope of this discussion. He emphasized that as fathers we ought to know more about our sons and daughters. He stressed that we should spend quality time with them, be their friends, and try to understand the experience of life that our children are going through. He said that to accomplish this goal, we should keep close contact with *Qā'id Majlis* MKA, their teachers, their friends, and their friend's parents. Many Ansār shared their experiences on this topic during Q&A session that was part of the workshop.

The Muslim Times Presentation

Dr. Zia H. Shah presented this session by providing the background and history of "The Muslim Times" – a blog to foster universal brotherhood. He explained the objectives of this blog and told the audience that this blog has been operating under www.alislam.org for the last one year. The blog operates globally and presents all walks of life. The website link for this blog is www. themuslimtimes.org. The presenter further explained that currently more than 40 editors are engaged and contributing towards the contents of the blog from all over the world. He further explained that this blog is serving as a *Tarbiyat* (moral training) function, presents a productive avenue for our young generation, and also as a *Tablīgh* tool. The presenter further shared that www.themuslimtimes.org also publishes daily eDigest that *Ansār* can subscribe to. He appealed to *Ansār* participants to join the editorial team for www.themuslimtimes.org.

Ijtimā' Closing Session

Concluding session was presided by Dr. Ahsanullah Zafar, *Amīr Jamā'at* USA. Session started with the recitation of the Holy Qur'ān followed by recitation of a Persian poem of the Promised Messiah[as]. Prize distribution ceremony was followed by a comprehensive annual report presented by Sadr *Majlis* in which he highlighted activities of *Majlis Ansārullāh,* USA throughout the year. Sadr mentioned goals and objectives of year 2011 and outlined all activities and efforts done by *Majlis Ansārullāh,* USA to achieve those objectives. Salient efforts include active participation in "Muslims for peace," "Muslims for Loyalty," and "Muslims for Life" campaigns, distribution of 350 bicycles and 20 tricycles in Burkina Faso in April 2011, and awarding *Ansār Tahir* Scholarship among other initiatives. He discussed new projects that include purchasing of a used drilling truck for Burkina Faso to restore water wells, supporting building a model village in Africa, and supporting building a Mosque in South America. He pointed

out that the *Ansār* National *Ijtimā'* will be held on the 2nd weekend of October for the foreseeable future, *Inshā'Allāh.*

After the annual report, *Ameer Jamā'at* USA addressed the audience. He said that there was a lot of good magic in the word "*Ansārullāh,*" a name given to the organization by Hadhrat Musleh Mau'oodra. He explained the history of the word *Ansār* as it is mentioned in the Holy Qur'ān and with reference of Ahmadiyyat. He pointed out that, however, when we ponder on the verse of the Holy Qur'ān mentioning '*Ansārullāh*', the disbelief (*Kufr*) came first. So, as we go along as *Ansār* there is bound to be *Kufr* around us in the some fashion, and if we do not respond to it with our efforts and prayers then we are going to fall short, in an ideological fashion, of what we are supposed to be and that *Kufr* in this day and age is manifold. He mentioned how the events subsequent to the 9/11 tragedy have contributed to define the state of affairs that we find today and that the recent successes that we have had, with the grace of Almighty Allāh, are the result of various campaigns that we started about a year ago under the guidance of Hadhrat Khalīfatul Masīh Al-Khāmisaba. He encouraged *Ansār* to make their contribution, including writing, to respond to the need of the hour. He also stressed the need to fulfill *Tahrīk Jadīd* pledges as well as build new mosques in the USA. He thanked *Majlis Ansārullāh,* USA for their efforts on *Tarbiyat, Tablīgh,* and social work activities. He reminded *Ansār* about the importance of five daily Prayers and mentioned that followers of Promised Messiahas have been given a unique distinction as a whole so we should really try to follow that target as individual. He further brought the attention of all *Ansār* to the national Mosque fund which needed to be replenished after seven million dollars in expenses on projects acquiring or renovating various mosques throughout the USA. *Ijtimā'* concluded with collective *Du'ā* led by *Amīr Jamā'at* USA.

At the end of *Ijtimā'* report, it is important to recognize selfless efforts of the *Ijtimā'* team. *Nāzim Ijtimā',* Muhammed Owusu, and all of his team members started their work much before the *Ijtimā'* and continued their hard work well after the *Ijtimā'* ended.

Prizes and Awards

At this point it will not be fair if all of those who participated in various competitions held at Ijtimā' are not recognized. Although, all of them deserve recognition and prayers, a list of ranked positions is given below.

Education Test Awards 2010

1) Maximum Participation in Ta'līm Test II of 2010 (Region)

1st: Gulf States and Virginia (32%)
2nd: New York (26%)
3rd: Central East (24%)

2) Maximum Participation in Ta'līm Test II of 2010 (Small Majlis)

1st: Kentucky (100%)
2nd: Richmond (89%)
3rd: Fitchburg and Research Triangle (50%)

3) Maximum Participation in Ta'līm Test II of 2010 (Medium Majlis)

1st: Bay Point (55%)
2nd: Austin (52%)
3rd: Cypress Houston (43%)

4) Maximum Participation in Ta'līm Test II of 2010 (Large Majlis)

1st: North Virginia (55%)
2nd: New York (48%)
3rd: Houston North and Philadelphia (47%)

Education Test Awards 2011

1) Maximum Participation in Ta'līm Test II of 2011 (Region)

1st: Central East (56%)
2nd: South West (52%)
3rd: North West and Virginia (50%)

2) Maximum Participation in Ta'līm Test II of 2011 (Small Majlis)

1st: Research Triangle (100%)
2nd: Fitchburg (64%)
3rd: Lehigh Valley (50%)

3) Maximum Participation in Ta'līm Test II of 2011 (Medium Majlis)

1st: Austin (88%)
2nd: Seattle (74%)
3rd: Orlando (63%)

4) Maximum Participation in Za'īm Test II of 2011 (Large Majlis)

1st: North Virginia (94%)
2nd: LA East (87%)
3rd: Willingboro (75%)

Educational Competitions Awards

1) Recitation of the Holy Qur'ān

1st: Abdul Rauf Rafique (Phoenix)
2nd: Naeemullah (Philadelphia)
3rd: Khalil Ahmad (Richmond)
3rd: Mahmood Bhutta (New York)

2) Darsul-Hadīth

1st: Mahmood Ahmad (Georgia-SC)
2nd: Anwer M. Khan (LA East)
3rd: Gulzar Ahmad (South Virginia)

3) Impromptu Speech

1st: Khurram Ahmad (Oshkosh)
2nd: B. K. Ahmad (Detroit)
3rd: Anwer M. Khan (LA East)

4) Religious and General Knowledge: First Position (2 Teams)

- Central East Region (Mir Sharif Ahmad , Wadood Chaudhary, Sultan Akbar, Asif Omer)
- Great Lakes Region (Naseem Ahmad,

Abdus Salam Malik, B. K. Ahmad, Nasir Bukhari)

Second Position (3 Teams)

- Captain: Pervaiz Khan (Great Lakes)
- Captain: Mahmood Qureshi (North East Region)
- Captain: Zamir Mirza (Virginia Region)

Third Position (4 Teams)

- Captain: Khalil M. Malik (Central East)
- Captain: Naseer A. Syed (South East)
- Captain: Anwer M. Khan (South West)
- Captain: Suhail Kausar (Gulf States)

5) Essay Writing

1st: Suhail Kausar (Dallas)
2nd: Munawar Ahmad Saqib (Willingboro)
3rd: Rashid M. Syed (LA East)

Majlis Sultānul Qalam Awards: Publication Award

Book (*Jesus & Moses in India*): Asad Farooq (LA East)
News Paper/Magazine Articles: Imran Hayee (Minnesota)
Online Articles: Zia Shah (Binghamton)

Sports Competitions Awards

1) Darts

1st: Waheed Malik (Chicago East)
2nd: Naseem Khan (Detroit)

2) Horse Shoe Toss

1st: Abdul Waheed (Baltimore)
2nd: Arif Qureshi (Zion)

3) Basketball Hoops

1st: Nafeesur Rehman (Georgia-SC)
2nd: Farooq Bukhari (Chicago East)

4) Tug of War (Teams of 11)

1st: Captain: Perwaiz Aslam Chaudehry (Headquarter Region)
2nd: Captain: Mohammed Ahmad Chaudhary (New York Region)

5) Table Tennis Singles Saf Awwal

1st: Rafi Ahmed (Brooklyn)
2nd: Hameed Naseem (Tulsa)

6) Table Tennis Singels Saf Dom

1st: Baba Trawalley (Research Triangle)
2nd: Nasir Bukhari (Detroit)

7) Table Tennis Doubles

1st: Rafi Ahmed (Brooklyn) and Majeed Malik (Brooklyn)
2nd: Imran Hayee (Minnesota) and Naseem Khan (Detroit)

8) Volleyball (Teams of 7)

1st: Captain: Naseem Khan (Great Lakes)
2nd: Captain: Iftikhar Sheikh (Gulf States)

9) Special Sports Award

Jesus Torres (Bay Point)

Recognizing the Sports Competitions Helpers

Nasir Bukhari (Detroit)
Saleem Lutfullah (York)
Basharat Wadan (Central VA)
Haleem Chaudhary (Baltimore)
Fazal Qureshi (Orlando)
Rafi Ahmad (Brooklyn)
Perwaiz Aslam Chaudehry (Silver Spring)
Naseem Khan (Detroit)
Majeed Malik (Brooklyn)

Finance Awards: Service to Local Majlis in Finance

North East Region:
Muzaffar Chaudhry (Fitchburg)

Central East Region:
Amin ur Rahman Shaikh (Central Jersey)
Naseem Mahmood Bajwa (Lehigh Valley)
Arif Mehmood (North Jersey)
Ihtesham Janjua (Philadelphia)

Great Lakes Region:
Javed Yamin Malik (Columbus)

Midwest Region:
Tanveer Ashraf (Minnesota)
Yasser Malik (Chicago West)

New York Region:
Muhammad Afzal Shah (Long Island)

Gulf States Region:
Malik Mohammad Altaf (Austin)
Munawar Piracha (Dallas)

Headquarter Region:
Abdul Rashid Fouzi (Baltimore)
Mushtaq Chaudhry (Laurel)
Syed Nafees Bukhari (Potomac)

Central West Region:
Mirza Muhammad Yunus (Bay Point)
Idrees Munir (Silicon Valley)

Virginia Region:
Shoaib Basit (Central Virginia)
Iftikhar Khan (North Virginia)
Gulzar Ahmad (South Virginia)

South East Region:
Mubashar A. Zahid (Alabama-Tennessee)
Fazalur Rehman Qureshi (Orlando)
Zia Azam (Research Triangle)

South West Region:
Ahmed Masood (Las Vegas)
Munir Malik (Phoenix)

Meritorious Service in Finance
Abdul Latif Mahmud (Cypress Houston)
Mazharul Haque (LA East)
M Layeequddin Ahmed (Milwaukee)
Nasir A. Malik (Seattle)
Abdul Rehman Minhas (Willingboro)
Azim Qureshi (York)

Administrative Awards:

Service to Local Majlis Award:
Aftab Lubis (Dallas)
Best Da'i Ilallāh Award: Bilal Abdus Slaam (Philadelphia)

Life Long Service Award:

Mubarik Ahmad Malik (Dallas)
Mushtaq Ahmad Chaudhry (Laurel)

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Would-be bombers go against Islam's teachings

(The Atlanta Journal Constitution)

Regarding "Muslim man from Kosovo charged in Fla. bomb plot" (ajc.com, Jan. 9), what Sami Osmakac was planning to do was completely against the teachings of Islam. On the contrary, those who reported his actions to the proper authorities showed loyalty and I applaud them for it.

As a Muslim, reading about his plans makes me upset. He has no authority to get "payback" on behalf of anyone. Who gave him the right to take the law into his own hands or to take innocent lives?

There is nothing "Islamic" about suicide bombing. Islam promises its followers the status of "martyr" if they die serving their faith.

I don't get how blowing himself up while taking innocent lives and creating disorder becomes a service to "Islam" — or guarantees him the spot of a martyr.

To die this way would not only be shameful for him but also bring shame to the faith he wants to defend.

Saima Ahmad, Suwanee

****

PAY ZAKAT

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DISTRIBUTION OF MUSLIM FOR PEACE AND MUSLIMS FOR LOYALTY FLIERS

Dr. Tahir Ahmad Khan Na'ib Qaid and Nazim Tabligh, Majlis Khuddamul Ahmadiyya, Queens, NY

As over one million Americans gathered in Times Square, New York to celebrate the New year, 21 *Khuddam* from three different *Majalis* in New York distributed over 4,500 "Muslims for Peace" and "Muslims for Loyalty" fliers from 1-4 pm. *Alhamdolilah* the program was a great success and the people on the street received and commented on our efforts positively and appreciated that the young American Muslims came out to share the peaceful message of Islam and Ahmadiyyat with the American public. May Allah the Almighty through His infinite grace and mercy bless all those who participated in the program and may Allah continue to give us the opportunities to serve *Jama'at Ahmadiyya* (*Ameen*).

Watch the CNN video at:

http://ireport.cnn.com/docs/DOC724854

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SUPPORT HUMANITY FIRST

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TABLIGH ACTIVITIES

Bashir Mehmud

By the Grace of *Allah Ta'ala* we had chance to introduce Ahmadiyyat, the True Islam to a lot of human beings.

1. On December 9th, 2011, we (President, Sec. *Tabligh* & Sec. Ta'lim Lajna) visited Heywood Hospital Gardner MAS. The meeting was convened by the Social Services Director. There were about 22 females, who represent different agencies, present. I got chance to speak about Islam for an hour. I Also we delivered three or four different flyers to them. *Alhamdolillah.*
2. On December 28, 2011 I with the *Lajna Talim* Sec. visited the Spanish American Center and delivered about 50 flyers in Spanish & English.
3. "Muslims for Peace" billboard is still on a local subway bus for the last 6 months although the contract was for only two months.
4. MTA VARIETIES program is still on local cable TV as usual.
5. About 10 one-on-one contacts were made and they were given information about Islam-Ahmadiyyat.
6. On December 31st, the Fitchburg *Lajna* with *Khuddam* & *Ansar* arranged a free turkey lunch/dinner. About 40 persons were served and got the chance to do *Tabligh* to them.
7. Fitchburg *Jama'at* held 11 general meetings in 2011.
8. Fitchburg *Jama'at* members were asked to follow Hazoor's[aba] advice and observe *Nafli* fast on every 3rd Thursday of the month.
9. I am retired now. So I use a lot of my time for *Tabligh.*
10. *Khuddam* had a sleepover on New Year's Eve. In the morning of the 1st of 2012, we offered *Tahajjad* Prayer.

THE WASAYA DEPARTMENT

Update on New Wasaya Approvals

السلام علیکم ورحمۃ اللہ وبرکاتہ

Majlis Karpardaz Bahishti Maqbarah, Rabwah, Pakistan has kindly granted approval to more *Wasiyyat* applications from the USA *Jama'at, Al-Hamdolillah*. Following is the list of new *Moosies* approved between 01 December 2010 and 31 December 2011.

The Wasaya Department wishes to congratulate all new *Moosies* and shares their spiritual joy. May Almighty Allah grant them steadfastness to live up to the expectations of *Nizam-e-Wasiyyat*, and may His infinite grace & mercy envelope them, both in this world & the Hereafter. Amen.

Letters of acceptance have already been mailed to all respective *Moosies*. However, if you have not received yours the most likely reason is that your updated address is not available to this office. Per rules, *Moosies* are personally responsible to immediately inform the National Headquarters of any change in their contact information. The *Wasaya* Department is under no obligation, whatsoever, for any lost or undelivered mail. *Wassalam.*

Khaaksar,
Khaled Ahmad Ata
Secretary Wasaya, USA *Jama'at*

PS: for address update, including phone number(s), please write to National Secretary *Tajneed*, 15000 Good Hope Road, Silver Spring, MD

S. No.	Member Code #	Name Moosi/Moosiah	Wasiyyat #
1.	20640	Khalida Kaleem Tariq	95440
2.	20815	Durr-e-Sammeen	96401
3.	20881	Maqbool Ahmad	96400
4.	21391	Nameer Ahmad Bhatti	95290
5.	22190	Alia Mahmood	97612
6.	22429	Mohammed Aziz Ahmed	67221
7.	23431	Tayyib Mubarak Rashid	97616
8.	24190	Samina Mirza Ijaz	96401
9.	25566	Iatezaz Ahmad Tariq	95292
10.	26044	Masood Ahmad	97172
11.	26101	Zafar Malik	95288
12.	27259	Tooba Fatiah Ahmed	97618
13.	27638	Nadeem Ahmad	95289
14.	28013	Maqsooda Mukhtar Cheema	95268
15.	28213	Rizwana Mukhtar	97615
16.	28214	Shabana Mukhtar	97613
17.	28215	Aneesa Mukhtar	97614
18.	29028	Qanta Shah	96399
19.	29878	Shahida Parveen	95291
20.	30653	Iftikhar Ahmad Naghmi	96395
21.	30969	Kamil Salam	96394
22.	31769	Hibatul Momin Malik	96397
23.	31900	Muibi Olaoye	95269
24.	32519	Amtul Allah Mubarika	95270
25.	32840	Mirza Nasir Ahmad	97170
26.	34851	Sumaira Nasim	95265
27.	36762	Munira Jamil	96396
28.	38146	Zakia Malik	96393

AHMADIYYA GAZETTE: EDITORS AND ASSISTANTS

Syed Sajid Ahmad

From	To	Gazette	Al-Nur
July 1977	September 1977	Mian Muhammad Ibrahim	
September 1978	January 1979	Ata Ullah Kaleem	
February 1979	August 1979	Mian Muhammad Ibrahim	
December 1980	February 1981	Ata Ullah Kaleem	
May 1979	January 1981	Ata Ullah Kaleem	Ata Ullah Kaleem Syed Sajid Ahmad
February 81	April 1981	Ata Ullah Kaleem	Ata Ullah Kaleem Abdur-Rasheed Yahya
May 1981	February 1982	Ata Ullah Kaleem	Ata Ullah Kaleem Inamul-Haq Kauser
March 1982	July 1983	Ata Ullah Kaleem	Ata Ullah Kaleem Syed Sajid Ahmad
August 1983	December 1983	Ata Ullah Kaleem	Ata Ullah Kaleem Munir Ahmad Chaudhry
January 1984	May 1984	Mubashir Ahmad Maqbool A Qureshi Mirza Mahmud Ahmad	Munir Ahmad Chaudhry Aminullah salik Mufti Ahmad Sadiq
January 1985	May 1985	Mubasher Ahmad Maqbool A Qureshi Mirza Mahmud Ahmad	Aminullah Salik Mufti Ahmad Sadiq
July 1985	September 1985	Mubasher Ahmad Maqbool A Qureshi Mirza Mahmud Ahmad	Munir Ahmad Chaudhry Aminullah salik Mufti Ahmad Sadiq
October 1985	July 1986	Sahibzadah Fahim Ahmad Jalil Akbar	Qureshi Maqbool Ahmad Mufti Ahmad Sadiq
August 1986	September 1986	Sahibzadah Fahim Ahmad Jalil Akbar	Laeeq Ahmad Tahir Mufti Ahmad Sadiq
October 1986	March 1987	Sahibzadah Fahim Ahmad Jalil Akbar	Abdur-Rasheed Yahya Maqbool Ahmad Qureshi
April 1987	July 1987	Sahibzadah Fahim Ahmad Jalil Akbar	Abdur-Rasheed Yahya
August 1988	September 1989	Sahibzadah Fahim Ahmad Jalil Akbar	Zafar Ahmad Sarwar
March 1989		No name	
April 1989	April 1994	No name	Zafar Ahmad Sarwar
May 1994	September 1995	Zafar Ahmad sarwar Syed Ghulam Ahmaf Farrukh Mian Muhammad Ismail Wasim Abdul Shakoor Ahmed	Zafar Ahmad sarwar Syed Ghulam Ahmaf Farrukh Mian Muhammad Ismail Wasim Abdul Shakoor Ahmed
November 1997	November 2002	Syed Shamshad Ahmad Nasir	Syed Shamshad Ahmad Nasir
December 2002	December 2002	Syed Shamshad Ahmad Nasir Imran Hayee, Nasir Jamil Mazhar Mansoor Humayun Mehboob Najma Khokhar	Syed Shamshad Ahmad Nasir Imran Hayee, Nasir Jamil Mazhar Mansoor Humayun Mehboob Najma Khokhar
February 2004	April 2004	Dr Naseer Ahmad Imran Hayee Nasir Jamil Amjad M Khan, Mansoora Minhas	Dr Naseer Ahmad Imran Hayee Nasir Jamil Amjad M Khan, Mansoora Minhas
May 2004		Dr Naseer Ahmad Karimullah Zirvi	Dr Naseer Ahmad Karimullah Zirvi Husna Maqbool Ahmad

AHMADI YOUTH'S IDENTITY IN THE WESTERN SOCIETY

Huma Malik

I would like to draw your attention towards the topic of the Identity of the Ahmadi Youth in the Western Society.

To begin with, what is identity? The Merriam-Webster dictionary defines identity as "the distinguishing character or personality of an individual." In other words, our identity is what sets us apart from other people. A variety of factors contribute towards shaping our unique identity, such as our physical appearance, our lifestyle, and our religious values. Some of these factors contribute positively while others contribute negatively. Therefore, a person's identity is a complex subject that requires considerable thought.

For us, the Ahmadi youth living in the West, our identity requires even more consideration for two main reasons: 1) Because our Islamic beliefs and practices differ from the beliefs and practices of the West and 2) Because we are the representatives of Islam in the Western society.

So first I would like to talk about the impact of the un-Islamic Western practices on our identity as Ahmadi youth and what we should do in order to maintain our unique identity.

As we all know, the environment of our homes and our family members inculcate in us the Islamic values but our environment outside of home and our friends often pull us towards the un-Islamic Western practices. To give you an example, it is common for youth in the West to engage in activities such as drinking alcohol, attending mixed gatherings, dancing in clubs, dating, and following the indecent mainstream media. These un-Islamic activities are a part of the Western identity. Since, it is normal for a person to align with the society one lives in, this makes us, the Ahmadi youth living in the West, vulnerable to incorporating these un-Islamic Western practices into our identity.

So, what should we do to prevent this from happening? First and foremost, we should keep in mind that faith takes precedence over all worldly matters. We make a pledge to put our faith above all things when we repeat after Hazoor[aba] our allegiance to the *Bai'at* annually at the UK *Jalsa Salana*. We also make this promise every month when we say our *Lajna* pledge during our meetings. So, let's fulfill the pledge we repeatedly make and give precedence to our Ahmadi identity.

Now, when it comes to giving priority to our faith, acting upon the words of our beloved *Khalifa* is a key part of this. In *Surah Al-Baqarah*, verse 286, the Holy Qur'an mentions that the true believers say, "We hear and we obey." As Ahmadi youth, we should learn from this verse and comply with Hazoor's directions without any reluctance or second thoughts. For instance, in his concluding address at the Germany *Jalsa Salana* this year, Hadhrat Khalifatul Masih V[aba] mentioned the harms associated with the use of Facebook. He said that Facebook shatters the barriers between people and thereby it promotes nakedness and vulgarity. Hearing Hazoor say this should be more than enough for us to stop our use of Facebook.

As Ahmadi youth residing in the West, it is essential for us to develop and maintain our unique identity without adopting the immoralities of the West. In this regard there is a profound *Hadith* of the Holy Prophet Muhammad[saw] that says, "Whoso imitated another people (leaving the way and tradition of his own community and people) will be considered one of them." (Abu Dawud)

There is a very important lesson in this *Hadith*. If we adopt the ways of the West then we will become one of them in our thoughts and in our actions and thus we will become indistinguishable. If we become just like everyone else around us, then how can we teach others about Islam?

Now, I am not saying that we should completely avoid the Western society around us; instead, we should adopt what is good in this society and that which agrees with our Islamic teachings. To give you a few examples, we can learn from the West about punctuality, honesty, cleanliness and discipline in places of worship, and discipline during meetings and other events. These teachings are already a part of Islam but we have become careless in practicing them. As Ahmadi youth living in the West we should put

these beneficial teachings into practice. This will enable us to maintain our unique Ahmadi Muslim identity while being an integral part of the Western society we live in. While I am still at the topic of **not** imitating other nations, I want to bring up the topic of purdah. For every Ahmadi woman living in the West observing purdah must be a component of her identity. As I have mentioned earlier, our identity is what sets us apart from other people and what better way for us to be distinguished than to observe purdah? In this regard the Holy Qur'an states in chapter 33, verse 60:

"O Prophet! tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their loose outer coverings. That is nearer that they may thus be distinguished and not molested."

It is clear from this verse that one of the main purposes of purdah is to help distinguish a Muslim woman so she is respected in society. So my dear sisters, let's not allow the West to influence us into not observing purdah. Instead, let's give precedence to our religion and make purdah the most prominent feature of our identity.

In this regard, Hadhrat Khalifatul Masih V[aba] has stated in his Friday sermon delivered on April 23rd, 2010 "The purpose of Purdah is to protect the honor and sanctity of women and this concept has been taught by every religion. Islām is the greatest advocate for the honor and rights of women. Women are not coerced into wearing the Hijab. We urge our women to observe Purdah as a mark of distinction and to give them their rightful status in society." As Ahmadi youth, we should take to heart these wise words of our beloved Khalifa and observe purdah with our heads held high!

From all this, it is evident that it is vital for us Ahmadi youth living in the West to constantly watch ourselves to make sure that instead of adopting the un-Islamic Western practices, we adorn our identities with the beautiful Islamic teachings. For example, we should maintain a high level of *Taqwa*, which is fear of Allah. We should establish *Salat*, read and understand the Holy Qur'an, and raise our moral standards.

Regarding this Hadhrat Khalifatul Masih V[aba] has mentioned in his address to *Lajna* Germany at their *Ijtema* held in September, 2011 that every Ahmadi Muslim woman should speak the truth, uphold her pledges, be humble, be kind, grateful, and forgiving. These are the characteristics that should be a part of our identity as the Ahmadi youth of the West. In this same address, Hazoor[aba] also mentioned things that every Ahmadi woman should avoid. These include backbiting, vulgar talk, and indecent actions such as watching immoral TV shows or spending unnecessary time on the Internet. These characteristics should not be a part of our identity. This is not only important for keeping us on the right path but it is also important because we as the Ahmadi youth have the responsibility to spread the message of Islam and Ahmadiyyat to all of humanity. This brings me to the second point. We, the Ahmadi youth living in the West, need to portray the correct teachings of Islam because we are the ambassadors of this wonderful religion. The Holy Qur'an tells us:

"You are the best people raised for the good of mankind because you have been raised to serve others; you enjoin what is good and forbid evil and believe in Allah." (3:111)

This verse tells us that we have been given the responsibility to serve mankind and the best way for us to do so is to invite mankind to the path of Allah.

The Promised Messiah[as] has also given us the responsibility of establishing the Unity of God, especially in the Western society where shirk, which is the association of partners with Allah, is widespread. The Promised Messiah[as] has stated, "God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers." (The Will, pages 8-9) As Ahmadi youth we should pay attention to these profound words of the Promised Messiah[as] and take our responsibility seriously.

Hadhrat Khalifatul Masih V[aba] has also spoken many words of advice on this subject. In his Friday sermon delivered on April 9th, 2010 Hazoor stated, "The task of the revival of Islam is the task of each Ahmadi. For this we need to pay attention to our own condition and actively work towards it." So my dear sisters, it is clear that first we need to wholeheartedly adopt the teachings of Islam and develop a firm Islamic identity. And only then can we carry out our responsibility of guiding others to the

right path. In the West, we the Ahmadi Muslim youth should undertake the Jihad of the pen to counter the negative image of Islam. We need to show others that Islam does not support such atrocious acts as terrorism and that it is a peaceful religion. In this regard, Hadhrat Khalifatul Masih V[aba] has stated in his address at the *Ijtema* of Lajna Germany this year, "In this age, *Jihad* is not fought by the sword. Hadhrat Masih Maud[as] has taught us that we have to do Jihad with our great morals, by spreading good deeds, stopping evil and being firm on the Oneness of God. This is the Jihad that is required today for the propagation of Islam."

As the youth of *Jama'at-e-Ahmadiyya* we need to keep in mind that we are the future of the *Jama'at*; we are tomorrow's mothers, teachers and leaders. The next generation of our *Jama'at* and the rest of the world will look up to us for guidance. It, therefore, makes it incumbent upon us to strive and improve ourselves everyday to properly follow the teachings of Islam. For us living in the West, we need to make sure that we do not lose ourselves to the glamour and frivolities of the Western society. And this can only be done if we establish and maintain our unique Ahmadi Muslim identity. For this, we must pray to Allah, the Almighty, to always keep us on the path of the righteous. May the Ahmadi youth of the West rise to build a beautiful and unique Ahmadi Muslim identity; may Allah enable us to carry this identity with confidence and with pride. May Allah enable us all to live our lives according to the peaceful teachings of Islam and to carry out our responsibilities in the best manner possible. *Ameen, Allah humma Ameen.*

PLEASE CONTACT US IMMEDIATELY!

RESEARCH CELL PROJECT

Please contact us immediately if you have ever written any thesis or a book or have any publication under your name.

The Research Cell is collecting data of all such books and thesis' that have been published under the name of any member of *Jama'at Ahmadiyya* since 1889. Additionally, also contact us if you have any old books of the *Jama'at* in your possession.

Please fax or email us the following details. We anxiously await your responses.

Required Details:

Book's Name (Title) : Author/Compiled By/Translator/Writer
Edition: Place of Publication: Publishing Date: Publisher
Number of Pages: ISBN: Language: Subject

For Reply:

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